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The
HEART SIDE
OF GOD



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The Heart Side of God

The Heart Side of God



BY

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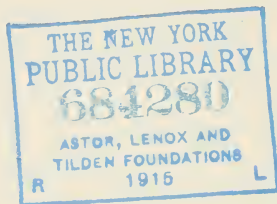
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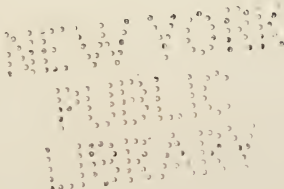
To My Father

THE REV. ALBERT NEWTON KEIGWIN, D. D.

Pastor of West Presbyterian Church, Wilmington, Delaware

**WHOSE INTELLECTUAL ACUMEN, WISE COUNSEL, BROAD
SYMPATHY AND CONSTANT PRAYER
DELIVERED ME FROM THOSE DOUBTINGS THAT OBTAIN
DURING THE TRYING PERIOD OF ACADEMIC
AND SEMINARY TRAINING**

This Book is Dedicated



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Introduction

EVERY book has an ancestry to which it is indebted for whatever element of life it may possess. The genesis of books is never spontaneous. They owe their life to inspirations or conditions, and in turn must subscribe themselves as children of these. Authors rise on the wings of yesterday and soar away into the cloudland of to-morrow. Yesterday is their legacy; to-day their investment, and to-morrow their hope. The glory of their sunrise was kindled by some sunset. Therefore it follows, that one must, first of all, discharge his obligation to the past.

The author has no apologies to make for this treatise. The volume is the child of conditions that are patent to all. It is the result of the earnest endeavors of a pastor to cope with the baleful drift in a city parish. The several chapters address themselves to conditions that exist within and without the pale of the organized church, and, under the blessing of God, they have proved so useful in awakening sinners, dispelling doubts, stimulating faith, and inspiring

endeavor, that they are now given to the general public in the hope that their influence for good may be extended. It has been the aim of the author to treat the subject in such a way that the work may prove an acceptable aid to busy pastors in bringing the claims of Christ to the attention of Christians and unconverted, the wise and the unwise, the lofty and the lowly. May the book so commend itself to the reader that he may come to know

“THE HEART SIDE OF GOD.”

A. EDWIN KEIGWIN.

PARK PRESBYTERIAN CHURCH,
Newark, N. J., 1901.

The Heart Side of God

CHAPTER I

THE HEART SIDE OF GOD

THE breaking up of the Christian Church into some two hundred denominations under the influence of Protestantism and the many bitter controversies consequent thereupon, give rise to the question,—Is catholicity possible? Is there any common ground of Christian thought? The Scriptures authenticate the fact that its many writers were persuaded of one common truth. Although in minor detail they might differ, yet in point of fact they were upon one common ground. But with the intellectual advance of the human race, there has been an obvious tendency to lay stress, with equal positiveness, upon doctrines which, it would seem, are at the antipodes of thought. This has resulted in speculative, rather than comprehensive systems of theological dogma and has encouraged the rising generation of thinkers to resort to methods of analysis, in preference to the more important work of synthesis. Preaching as well as teaching has, in these days, come to be destructive, rather than constructive. Hence, yielding to the popular

drift, many pulpits are feeding the flock of God, on negatives. Negation is death and the theology that is full of negation is already a corpse. What wonder then, that spirituality is at low ebb. Romanism reached catholicity by stupefying the intellect, but is this the only ground for agreement? Is there no catholicity possible outside a cemetery of intellect? Must Protestantism drink the hemlock before it can reach the harbor of calm? Surely there must be a possibility of reaching sufficient doctrinal unity, to present to the unevangelized world an unbroken front.

The greatest difficulty that confronts the church to-day is a growing distrust among those who have not had the advantage of early religious training. That these conditions have been brought about, largely, by modern controversy, few will deny. More and more, each year, is the difficulty increasing. So many doctrines, long cherished by the church, are called in question by leaders of every denomination, that religious certitude is, by many, deemed impossible. Let this tendency remain unchecked and we are threatened with an eclipse of faith, if not infidelity. The unregulated, unregenerate mind inevitably gravitates earthward. Hence, unless we discover some common ground of religious belief, some central doctrine about which we may rally our forces, some organon of interpretation,

the logic of events foreshadows a speedy collapse of religion.

Already, from certain quarters, comes the expressed hope that ere long an ethical religion shall take the place of the spiritual, that the supernatural shall be entirely eliminated from religion, that the church shall give place to the school and the lecture platform and that a new law of living shall bind together the race in one common brotherhood, socialism in some refined and intelligent form, succeeding Christianity. The tendency of the age is undoubtedly in this direction, and progress, in these days, is at such a rapid pace, that it would require no more than a generation to bring the world to as godless a condition as it was in the days of Noah. A refined and ethical godlessness, it is true, but a state none the less godless for all that.

Can the Church of Christ cope with these conditions? This is the question of paramount importance. We are not ready to admit that the gospel is inadequate. Every student of history, whether Christian or not, must know that when the great pillars of Evangelical Christianity are removed from our civilization, the magnificent superstructure will crumble, and woe to the Samson who shall accomplish its ruin. We need no new gospel to meet the conditions to which we have alluded. What we *do* need, is that

some common ground of catholicity be discovered, to the intent that the church universal may enter the new century, presenting to the world an unbroken front. Much has already been accomplished, looking to this end, in the way of interdenominational comity, but let us not stop there. Surely there must be some middle ground in the realm of doctrine, upon which we may all stand, regardless of creed; if so, let us find it. Such a ground of agreement, we aver Christ to be. If catholicity is not possible here, then it is not possible anywhere.

Christ is the central figure of Christianity. Anti-advent Christianity converges at the cross; post-advent Christianity diverges from the cross. Christ is its source, its hope, its example and its exceeding great reward. He is at once, its foundation and its crowning glory. True Christianity is, therefore, the true Christ. Either this is true, or it is not Christianity. Herein lies the distinctiveness of Christianity in that it centres in the person of a crucified and risen Saviour.

The fidelity of these statements will appear in revelation and experience. Enter the portal of Scripture, the gate of prayer, or the door of the soul, and Christ stands forth as a central figure of all pure religion. It matters not by what gate we enter the Bible, if we follow the highway, it will lead to the Christ. The pillar of fire, the

cloud of smoke, the brazen serpent, the lamb without blemish, or the manna, will conduct to the Messiah, as faithfully as the star of Bethlehem. It matters not what ceremony or observance we regard, it is an unerring fingerboard that points to the Christ. The Bible is one great quartet. The Gospels and Epistles are the soprano and alto; the Law and the Prophets are the tenor and bass; Revelation is the accompanist and the song is, "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing"¹ The subject of revelation is Christ. In the Old Testament He is promised and in the New Testament, He has come. Thus Christ is enfolded in the Old Testament and unfolded in the New Testament. In like measure, Christ is the centre of true Christian experience, else what interpretation shall be made of the parable of the vine and the branches. "I am the vine, ye are the branches."² Christian experience is a life, "hid with God in Christ."³

Not only so, but history, profane and sacred, bears witness to the fact of Christ's centrality. Account for the reformation, the rise and fall of nations, or the regeneration of the individual on any other ground than that Christ is the centre of all upward activity. When Socrates with

¹ Rev. 5: 12.² John 15: 5.³ Col. 3: 13.

his ethical philosophy, and Plato, with his sublime thought of God as the absolute truth, and Marcus Aurelius, the purest pagan the world ever saw, with his sweet and idealistic dream of perfection, failed to halt the onrushing tide of persecution and wickedness; in His own good time, God sent the Christ to quiet the tempest with a "Peace be still."

Society's regeneration has always hinged upon regenerated individuals and individuals have never been regenerated save by receiving the Christ. Let us hear one single testimony of history. In speaking of the genesis of a free republic, Burke remarks, "To make a government is one of the easiest things; it is only for one to command and the others to obey. To give freedom is likewise easy. It is only to relax control and let men do as they will. But to make a free government is the most difficult achievement of human nature. This can only be effected by the great mass of men who have learned habitual self-control through the regenerative forces of Christianity." Which is as much as to say that Christ is the only hope for the ascent of man. "Take Christ out of modern history, and it is meaningless; out of art, and it has lost its theme; out of human life, and it is a thing of shreds and patches."¹

¹ President W. H. P. Faunce, *Homiletic Review*, Sep. 1900, page 24.

Futhermore, recent literature bears unmistakable witness to the same fact. Almost universally, modern writers have accepted the Christocentric theory. The idea furnishes the very foundation of a large number of the late books in the realm of philosophy, theology and fiction. On all sides we are hearing the cry, "Back to Christ." Perhaps as never in the history of thought, men are devoutly asking the question, "What would Jesus do?" All of these signs are portents of good, as well as clear indications of the trend of modern thought. If, as some one has said, "the tide of religion rises no higher than the cylinders of the printing press," we have reason to conclude, from the character of present day literature, that true Christianity is rising to the flood. From being a mere character in the tragedy of redemption, Christ has become the central figure of revelation; from being merely a unique preacher with a strangely fascinating message, "He has become the message itself"; from being a person to be imitated, in the spirit of Thomas à Kempis, He has become the centre of a life to be lived. Thus Christ is the all and in all; the one ideal of the highest idealism.

But we are compelled to differentiate the Christ. There is a Christ that is *the* Christ, and one that is not. Jesus told the Pharisees that they neither

knew Him nor His Father,¹ because they judged after the flesh.² And the Apostle Paul, speaking of the new life that he lived in Christ, protested that it was not a human life when he said, "Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."³ It is clear that religious thought in the first century was falling into a channel that was dangerously erroneous, while still holding firmly to the personal Christ. Therefore nothing is more important in any age than what Paul desired, "That I may know Him."⁴ There is nothing more easy than to cry, "Back to Christ" and in the rush of such an impulse to fly as far away from Him in another direction. The theology of the Christian religion has always been Christocentric. Yet among the Romanists, Jesus was only the son of Mary, and among the school men He was an idea of philosophy and among the reformers, He was a gracious potentate who delivered from the guilt and bondage of sin. It is an insult to intelligence to deny that Christianity has ever been anything but what its name indicates. But what a diversity of Christs there have been!

That which the church needs, is to find *the*

¹ John 8: 19.

³ 2 Cor. 5: 16.

² John 8: 15.

⁴ Phil. 3: 10.

Christ. We must ask more seriously than was ever asked before, the question of the wise men from the East, "Where is He that is born King of the Jews?"¹ For as an old Jewish proverb puts it, "The secret of man is the secret of the Messiah." To differentiate the Christ is, therefore, to settle the destiny of the church and the world.

Every picture has, what the artist calls, a point of sight; that is to say, a point from which alone, the true conception of the painting is revealed. Too close an inspection causes details to appear like daubs, but a study of the work from the artist's view point, unfolds the portrayal in all its strength of form and beauty of coloring. Exactly so, in the contemplation of a subject so vast as the one indicated in our title, there is a similar point from which alone, the beauty, harmony and homogeneity of divine revelation can appear. Such a point of view is the Cross.

Here is a middle ground upon which all may stand, regardless of denomination or creed, or method or form. We put off our shoes from off our feet, for we are upon holy ground. Here controversy is eliminated by the Cross, the hammer of Thor giving place to the sword of the Spirit; and all alike rejoice in the fact that the star of Beth-

¹ Matt. 2: 2.

lehem is still in the ascendant. Here, Christ is supreme and all we are brethren. Here, rendering unto all their just dues, we stoop to do obedience to none but Him, who is the express image of the Father. We *bow* to the scholarship of Germany; we *bow* to the science of Biblical criticism; we *bow* to the deductions of logic, but Jesus Himself still stands in the midst. We *worship* Christ.

There is a babel of voices in our age, concerning Him of whom it is written, that to know Him is eternal life.¹ These opinions however, may be classified under the terms Historical and Mystical. Under the first we would place all those efforts which attempt to study the life of our Lord from an historic standpoint. The Historical Christ has been a favorite term in the pulpit and the literature of the last quarter of a century, and yet there is no historic Christ. History is but a coördination of events peculiar to a certain period of time. There is an historic man Jesus, who was the Christ; who was born in Bethlehem of Judea; who was a Nazarene; who is introduced to the world in the synoptic gospels. His life as a man was unique and there is an enchantment about the story of this man, the like of which surrounds no other name in human history. The rhetorician, Renan, glorified Him;

¹ John 17 : 3.

the rationalistic Straus patronized Him; every infidel that has ever written, has spoken highly of Him. When Mr. Landon was preparing his volume on "Kings of the Platform and Pulpit," he wrote to Col. Robert G. Ingersoll for a copy of his most famous lecture. In the letter which accompanied the manuscript Mr. Ingersoll said, "Whatever you do, don't put anything into the book against Christ. I may have said silly things about Him when a boy in Peoria, but I now regard Him as the one perfect man."

It is perfectly clear therefore, that any one can exalt the historic Jesus, who was the Christ, without being a Christian and without bringing men to salvation through Christ. The whole trend of Christianity to-day is away from the real Christ, despite the fact that scarcely a rationalistic volume can be found which does not claim to exalt the historic Christ, and teach a Christ-centric religion.

There is even a more subtle and dangerous form of thought, that is becoming widely prevalent in literature and the pulpit, which exalts the personal historic Christ—a form so fatally insidious as to deceive the most reverent believer. It is the application of the evolution theory to the gospel. We have no harsh word to speak concerning Darwinism. Its theories are not accepted by scientific thought as having been proved, and

among the latest and best scholars they are adopted only as "a working hypothesis," and yet they are being worked to the utmost limit by the critical school of Bible students.

One of these writers,¹ says, "It is this gospel of a concrete universal, this doctrine of incarnation which saves Christianity from the fate of pantheistic and agnostic systems." And again,² "We may not return again to the crude representative of God in images;" and again, "Identify His presence with sacred places, His pleasure with sacred ceremonies, His will with sacred rites and sacred institutions. Yet if the thought of Him is not to vanish into thin air and the worship of Him fade out into empty sentiment, a concrete and individual expression of Himself is necessary. Such a concrete and definite point of contact between God and man, Christianity presents in Christ."

This is reverent and devout, and one would expect from such words, the portrayal of this historic character according to the literature of the subject. And yet this author, following the destructive school of criticism, burns the only bridge which spans the chasm between God and man, by throwing doubt upon the only historic records which portray the marvellous life of this

¹ Practical Idealism, page 284.

² Practical Idealism, page 285.

“Concrete and individual expression of God.” He says,¹ “Identify religion with the Mosaic authorship of the Pentateuch, the scientific accuracy of the opening chapters of Genesis, the historicity of the story of Jonah, the narrative of the birth of Jesus in the gospel of the Infancy, and *kindred traditional views*, and then indeed there is a serious quarrel between science and religion or rather between criticism and credulity. But religion is not bound up in the remotest connection with these *unscientific* and *unhistoric* positions.”

This author is not a skeptic, nor a secularist whose scientific studies have led him to antagonize religion. On the contrary, he is a devout scholar seeking the historic Christ and, as every one who has kept pace with the progressive religious thought of our day will recognize, a representative thinker in the school of the new theology.

Now the puzzle to any intelligent mind is, how to retain a historic personality and yet destroy the only records of his life. It is explained by making these records merely symbols, mystical dreams, and philosophic speculations full of imagery, plots and personages. Out of this dreamy conception, we are to construct an historic person who is to be “a concrete and in-

¹ Practical Idealism, page 292.

dividual expression" of the eternal God. It is this apparently frank adoption of the historic form of proof for Christianity, which rejects the only authentic history and from the imagination constructs a history to suit itself, that is destroying the true religion of Christ and wounding Him in the house of His friends.

Another school of Christology is the Mystical, which in a thousand different ways, with the deepest reverence, but the shallowest spirit, has wrought its impracticable scheme throughout the whole history of the Church. It appeared in the days of the apostles under the form of Antinomianism. It became a power early in the Romish Church and left its mark on that religion in Maryolatry, the celibacy of the clergy and the orders of Monks and Nuns. It has given to the Church some of the sweetest thoughts in such writings as "The Imitation of Christ." It has been a stimulant to many noble efforts in those times of licentiousness and formalism which have recurred during every era of Christianity. But gentle and beautiful as have been many of its phases, it has never fairly recognized or represented the Christ of God.

The question may very properly be asked at this point: What is it that differentiates this branch of Christology from that which we have just been considering? If we accept the state-

ment of Dr. Hodge, no answer may be had from the etymology of the word "Mysticism." The word is as impersonal and vague as the teaching. "Few words, indeed, have been used in such a vague, indefinite sense."¹ Probably the more nearly correct idea embodied in the word is that of the supernatural. In one sense we are all mystics, for evangelical Christianity universally recognizes the necessity of a supernatural influence to bring the soul to the knowledge of God. And just here lies the very insidiousness of what is known as modern mysticism. It is clad in garments that would deceive even the elect. The fundamental idea of mysticism is perfectly scriptural, but this realm of cognition is so full of pitfalls, that it is often but a step between scriptural mysticism and that which is unscriptural and ruinous. "Mysticism has always been productive of evil. It has led to the neglect or undervaluing of divine institutions,—of the church, of the ministry, of the sacraments, of the Sabbath and of the Scriptures. History shows that it has also led to the greatest excesses and social evils."² It is, therefore, easily possible that such an apostle may misrepresent the Christ of God. This is precisely what has been done. Mysticism makes Christ as impersonal as history

¹ Systematic Theology, Vol. I., page 61.

² Systematic Theology, Vol. I., page 103.

makes Him personal. The one exalts His humanity, the other His supernatural entity. Thus, in swinging, the pendulum has gone from one extreme to the other. As soon accept the Christ of history as the impersonal deity of mysticism. What wonder that Dr. Watson should try to effect a compromise by the marriage of these two schools of thought, in the words, "Criticism gives us the historical Christ and Mysticism gives us the spiritual Christ, and both united, give us the real Christ."¹ But is this altogether true? Will the proposed union give us the real Christ? We think not.

Here, on the one hand, history gives us a mere man and on the other hand, mysticism gives us a spirit, and between these two, as a result of the very marriage proposed, has been begotten a lusty child that is like neither of its parents, and yet partakes of the characteristics of both. It is a practical pietism, a rationalistic mysticism, with its omnipresent question, "What would Jesus do?" and its simple but fallacious forms of ideal interpretation. It has transformed the most gentle and unobtrusive spirit of all the ages into noisy and belligerent reformatory schemes.

This conception of Christology is so fascinating for an intellectual age, feeling the charm of

¹ *Cure of Souls*, page 149.

pursuit to be greater pleasure than possession, that we should not wonder, that it has swept like wildfire throughout Christendom. The brain of the age is on fire, oh that their hearts might be aflame. But intellectual fire is without heat, and the conflagration in the soul is, therefore, not kindled. This form of historicity which makes its facts out of the imagination and writes history before it is enacted, is little short of intellectual mysticism. It piles up its wealth by discounting the future, and following the plan of the scientist, it builds a mastodon out of a single bone of the vertebra of a fossil. It takes a few recorded facts in our Lord's life and, by an eclectic system of criticism, constructs an historic Christ; thus building an eternal Lord upon the foundation of a developing humanity. Such a Christ is certainly not the kind of Saviour men need, and when the shadows of death fall, it is not such an one as they will receive.

This child of mysticism and history is the most uncharitable and pugnacious chevalier of all that have put on the helmet and armor. It is the most turbulent spirit that ever cast a lance in battle. In Europe, under the weird and fascinating spell of Tolstoi, it is causing thrones to tremble. It is fostering the demon of Nihilism and Anarchy. It threatens the foundation of all society. Both in Europe and America, it is a

smoldering volcano, a spirit of unrest and discontent in Church and State alike. All these forms of thought have noble leaders, who, working along their own lines, are crying "Back to Christ," and proclaiming a gospel of Historic or Mystical Christianity.

Such is the trend of present thought. False notes are continually being struck, even in the most orthodox pulpits. It is high time that some one should speak for the faith once for all delivered to the saints.¹ Orthodoxy has no disposition to commit suicide, and she certainly ought not to submit to assassination. The common objection urged against orthodoxy, that it drives men to fatalism and infidelity, is not worth considering, when we remember the hosts of those who have been saved by travelling this road. From the orthodox standpoint, Judas went to his own place, and the legion of devils did not go far astray when they plunged with the swine into the deep. Orthodoxy starts with man as it finds him—in a lost condition. It recognizes facts as they are and as interpreted in the word of God, and it affirms with the Apostle Paul, "I am made all things to all men, that I might by all means save some".²

The earnest thinkers of the Church of Christ should therefore differentiate the Christ idea more

¹ R. V. Jude 3.

² 1 Cor. 9 : 22.

carefully. To do this we must find the essential necessary idea that inheres in the personality of our blessed Lord, and to understand the essential and necessary idea, we must first of all eliminate all that is non-essential.

The first non-essential idea is His humanity. Although we are met at the outset with the fact that the four gospels are essentially a biography of the man Christ Jesus, and the thought of every reader of the Bible centres, first of all, in His manhood, yet we claim that the idea of manhood does not belong to Christology. John, the beloved disciple, begins his gospel with the words, "In the beginning was the Word." In the fourteenth verse he identifies "The Word" with the person of the man, "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." But it will be observed that the essential of the Christ, that which belongs to Him, aside from His humanity, was before His incarnation. He was the eternal Son of God. He was in the beginning with God. His human nature was put on certainly four thousand years after the beginning of humanity. He was the eternal "Word," but not the eternal Word made flesh.

We do not say that His manhood was unnecessary to His work of redemption. The most pre-

cious legacy of human family, is the thought that Christ became a man and dwelt among us. Upon this is built the hope of man. The possibilities of manhood are seen in the life of the Master. The model is before men in the life of Christ, for their imitation. But here is the point of divergence, from the essential truth, that has always been a snare to the church. The mere imitation of the Master is not salvation. It is possible for the hypocrite to imitate Christ. It is possible to fix the Christ idea in a race habit, and form it into a civilization which is agnostic or even atheistic. It is possible for men who are permeated with the insatiable greed of modern worldliness to be imitators of Jesus. To adopt the conduct of a life, without adopting the character, may be a purely selfish and worldly expedient. While the work of redemption embraces the ethical feature of the imitation of Jesus, it is not germinal.

The same is true of the teachings of our Lord. Nicodemus began his interview by saying, "We know that Thou art a teacher come from God."¹ But Jesus replies, "Except a man be born again, he cannot see the kingdom of God."² The instruction is useful; the new birth is essential. If one has the new nature, the product uninstructed will be the same as the old nature instructed.

¹ John 3 : 2.

² John 3 : 3.

But what a difference between inherent life and mere habit or guided action. You can train a dog to walk on two feet, a child walks in that manner normally. It would not be necessary to dwell on this thought were it not for the emphasis that even the most careful and orthodox teachers are placing upon practical Christianity and ethical preaching. Jesus could not have been the Son of God unless He had been a good man and a great teacher. These are essential and necessary ideas of His incarnation, but not of the Christ.

We need not overlook the supernatural powers manifested in His earthly life. For centuries these have been emphasized in preaching what is called the Historical Christ, while at intervals during all the history of man, these powers were exercised by prophets and the apostles and even ordinary disciples of the Master. It does not relieve the question of any of its essential qualities by affirming that while others possessed only delegated power, Jesus wrought miracles by His inherent Divine power. All that can be safely affirmed, of the miraculous powers of our Lord, is that they were essential to His manhood as the incarnated Word, but they do not belong to the essential idea of the Christ. During all the history of the Church these ideas have been emphasized. But neither of them have been signally prominent as

instrumentalities in bringing men to repentance and faith in Jesus Christ. And in modern times, the adroit and sophistical references to the similarity of the character and teachings of our Lord, to the pseudo miracles and occult forces and traditional powers of heroes and demigods, has almost obliterated whatever effect they once had on the minds of men. Jesus had these abilities. If He did not have them, He would, of course, have no claim on human credence. But they are non-essentials of Christology.

Again, the moral perfection of the Master which is emphasized in the preaching of the so-called Historical Christ, is not a necessary element of *the* Christ. It is what might be expected. It holds the same relation to the Christ as the miracles. He could not be the eternal Son of God without the marvellous purity of character that was manifested in Him. To exalt the idea of holiness in the character of the Master is but to adorn the sunset and to guild fine gold. That He was without sin could be predicted of Him, if no biography had been recorded. When we search for the necessary and essential, we must look for that which pertains to Him as the Christ, not for that which would be essential to the Christ as the Son of Man. The logical difficulties created by the new theology are far more numerous and vaster in proportions than those they seek to evade

in the old theology of original sin, retribution and blood redemption. If we get firmly anchored on the true principle of interpreting the life of the Master, all these perplexities vanish. Clear away the non-essentials of the Christ idea, and Christology becomes a lustrous, transparent gem, fit for the crown of Deity.

What, then, is the essential and necessary idea of the Christ? Upon the answer to this question depends the whole of theology. If the question is not answered in the historical Christ or in the mystical Christ, how can it be answered? Shall orthodox theology be tripped up by this thread stretched across the path of human thought? The last generation has been more prolific than all the preceding centuries, in the production of "Lives of Christ." We rejoice in the fact that we are, by the efforts of learned men, brought into closer personal relations with Jesus than has ever been possible before. We are able to see Him as the disciples, who companioned with Him, saw Him. The longing of the heart for personal sympathy, and more intimate acquaintance is gratified, and we are immeasurably better fitted to cope with all questions of casuistry by understanding how the man, Christ Jesus, lived in His frivolous and dissolute age. There is no disposition in anything that has been said to disparage the work of the noble-hearted artists who have painted the Master

so clearly upon the canvas of His own period of history. Nor do we seriously object to the mosaics which limn the Master with the party-colored stones gathered from all ages of Christianity. There is a decided gain to Christianity in idealizing the Son of Man, in making Him appear as the focalization of the best in human character; the world type of a Divine manhood. But such portrayals do not answer our question or meet our need. We seek an organon of Christological interpretation that we may arrive at the real idea of *the* Christ.

In geodetic surveys, and in astronomy, the first essential is to find a base line. Let us follow this precedent in our present investigation. What shall be our base line, our starting-point? Manifestly there is but one—the cross. The cross was not a climax of the Divine purpose, it was the purpose itself. Calvary was not an incident in the life of Christ; it was the essential idea of that life. We cannot know or interpret the Christ but at the cross. Notice that Paul did not preach an historic Christ or a mystical Christ. His Christology is plainly set forth when he said, “We preach Christ crucified.” Here was a definite conception of the Christ idea in its relation to human need. Christ was before the crucifixion, but the cross was the concrete expression which enabled man to read the infinite

and eternal idea. There was no other way by which the idea could be conveyed to the mind of man. Certainly language could not furnish a vehicle for such a stupendous thought. Jesus Himself could not find a word in any vernacular by which to express the Christ idea. And this despite the fact that He was "The Word," the author of speech. The most that He could do was to throw the unction of His entire nature into that single monosyllable "so"—God so loved the world. The true Christ of God is therefore, this redemptive Christ. This is the Christ to be received, studied and proclaimed.

It is said that Prince De Tallyrand remarked to Napoleon Bonaparte, "I could make a religion as good as Christianity, but the trouble is, I could not get men to believe it." The astute Napoleon replied, "Make your religion and then be crucified and die for it, and after three days rise from the dead, and I will guarantee that men will receive it." Here lies the secret of the conquest of Christianity. As soon as we lose sight of the cross we lose sight of the Saviour, and as soon as we lose sight of the Saviour we lose sight of the *Heart Side of God*.

The history of the Christ was condensed into a few hours; the bloody sweat of Gethsemane, the humiliation and scourging of Pilate's judgment hall and the agony of Calvary. It can be

recited in a few moments, so that any one, even of the dullest comprehension, can understand all the facts. So treacherous is human thought, that God does not trust anything to the reason but this single page of history concerning Christ. He leaves Christology to the realm of the heart because it is all heart itself. "As in water, face answereth to face, so the heart of man to man."¹ The great error of modern teachers lies in emphasizing the incarnation instead of the cross. The incarnation gives no conception of the Christ, but Calvary does. The whole civilized world makes its annual pilgrimage, upon the supposed natal day, to the manger of Bethlehem, but never does it visit Golgotha. The pulpit rarely follows the shepherd's example, who returned "glorifying and praising God,"² nor that of the wise men from the East, who "departed into their own country another way."³ They linger about the manger and go with the holy family to Egypt, and return with them to Nazareth and itinerate with the Master and His disciples and the women, but they rarely find the cross; and yet this is the key to the heart of God. This alone opens every door to the Bible. This alone interprets the history of the race. The incarnation is but a blank page in human history without the redemptive idea. The solution of the great mys-

¹ Prov. 17 : 19.² Luke 2 : 20.³ Matt. 2 : 12.

tery of the incarnation, of Immanuel—God in human form—is Calvary. The light of the world, is Christ crucified, and throughout eternity in the golden and crystal city, “the Lamb is the light thereof.”¹ We are like children playing in the door yard and the vestibule of the gorgeous temple of truth, unconscious of the glories within.

The very identity of our Lord’s humanity was established by the marks of the crucifixion. After His resurrection, when Thomas doubts, he demands to see in His hands, the print of the nails and thrust his hand into His side. And Jesus submits Himself to the test.² This identity of the crucified Christ remains as a permanent heritage to His people in heaven. For John saw “in the midst of the throne and in the midst of the four living creatures, and in the midst of the elders, a Lamb as it had been slain.”³ Every act in the drama of redemption, from the expulsion from Eden to the grand coronation in the last day, centres in the cross. The work of redemption constitutes the glory of God. The apostle to the Gentiles says, “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus the Christ.”⁴

¹ Rev. 21 : 25.

² John 20 : 24-29.

³ Rev. 5 : 6.

⁴ 2 Cor. 4 : 6.

The work of redemption is also the glory of the believers, as the same apostle avers, "Hereby perceive we the love of God, because He laid down His life for us."¹ Christology, therefore, is not so much historic as dramatic. Abstract love has its concrete expression in the great tragedy of the crucifixion. We may analyze this love into its various elements of seeking love, suffering love, sympathetic love, ministering love, gracious love, eternal love, all love that centres in the personality of the God man, but nothing embodies and expresses it so well, as *dying love*. That includes every idea that pertains to love. The wise man says, "a threefold cord is not quickly broken."² The cross of Christ is the threefold cord that secures to man salvation. It is threefold, in that it is the eternal love of the Holy Trinity; it is threefold in its conditions, a love that first creates, that second, seeks the lost, and that third, renounces itself for the object of its affection.

Observe, Paul does not say, we preach Christ the man, that is, the historic conception; nor does he proclaim, we preach Christ, that is, an abstract idea; but he declares, "We preach Christ crucified." Here is a definite conception of the Christ idea in its relation to human need. The term Christ, is characteristic. It embodies the essential idea of God, which is elsewhere

¹ 1 John 6: 16.

² Eccles. 4: 12.

averred to be—love. Hence, Christ is manifestly and distinctly, “The Heart Side of God.” Here we have a definite differentiating idea of the Christ. Unless we study and proclaim Christ in His redemptive work, we have lost the sweet harmony of God’s heart throb, and that lost, our message “has become as sounding brass and tinkling cymbal.”¹ This is clearly the one message of that entire thirteenth chapter of First Corinthians. Paul is pointing out the baleful effect of a Christology that is devoid of heart. The only starting-point of clear thinking and right living in the realm of religion, is the cross of Christ—the Heart Side of God.

¹ 1 Cor. 13: 1.

Reason and Eternal Truth—The Heart
Side of God

CHAPTER II

REASON AND ETERNAL TRUTH—THE HEART SIDE OF GOD

THE world has always been seeking truth with the limited powers of human reason. Such a quest is doomed to failure. The world by wisdom cannot know God, and manifestly it cannot know the essential characteristics of God. Truth is not purely intellectual, as some have supposed. The truth which God revealed in Christ is spiritual. The attempt to view that which is spiritual with the microscope or telescope, is folly. These are instruments for the observation of matter only. Intellectual apprehension has its object and its scope, but these are finite. Spiritual truth, like God Himself, is infinite. It cannot be segmented or divided, although it may often be seen in its elements and accepted. The finite cannot bisect an infinite circle with the segment of an arc. In the realm of religious certitude, we are ever learning but never able to come to the full knowledge of the truth.¹ The prevailing egotism of the reason, is

¹ 2 TIM. 3 : 7.

patent, in that it assumes its vision to be infinite, and in that it confidently writes over its speculations "ne plus ultra."

The absurdity of this spirit of interrogation and analysis is equally manifest. "Everywhere it comes, and everywhere it asks for a reason in the shape of a positive and scientific demonstration. When one is given, it asks for another, and when another is given, it asks for the reason of the reason. The laws of evidence, the principles of judgment, the witness of history, the testimony of consciousness, all are called in question. The answers which have been given by religion to the most difficult and pressing problems of man's inner life are declared to be unsatisfactory and without foundation."¹

The folly of human philosophy, that which violates its own organon, is in applying rules of logic to moral problems. There are axioms of reason and there are axioms of the moral sense, but they never interpenetrate. They belong to separate spheres. The one may play with the other as a child plays with a kitten, but their natures are distinct. Logic can never measure the ethical, spiritual elements of divine truth, any more than a carpenter can measure the human intellect with his foot rule. In both cases the absurdity is self-evident. To reach a compre-

¹ Gospel for an Age of Doubt, page 8.

hension of truth we must use the spiritual nature precisely as we use the intellect to comprehend mathematical truth. Every fallacy in theological thought has arisen from this ancient and always popular egotism of the philosopher that he is a ruler alike in all kingdoms. As a matter of fact the philosopher is king in but one empire, and that, his own. He may be invited to become an ally of the imperial head of the empire of the material universe; his armory may even furnish weapons for the scientist, but the empire of truth excludes him. The royal edict of its Lord has forever prohibited his entrance into that domain. Here, only the word of King Himself is authority. Here, the only function of reception and perception is the spiritual nature.

After all, how fallible a factor is reason. Reason is only the man seeing, recording or piecing together separate facts or suppositions. It is subject to drifts and tides and winds. It marches with the ages, and keeps step with the days, the months and the years. It has two shoulders and often shifts the burden from one to the other; so that Addison has given the world that oft quoted apothegm "much may be said on both sides." Too often, reason carries its wares to the market. It has a commercial value. It is influenced by the quotations of the intellectual stock exchange. Self-interest is its king. Reason is subservient

and truckling. It wears a dog collar upon a royal neck, and often argues as vociferously for the wrong as for the right. Reason is always subject to the wily tricks of keener intellects, or as Milton puts it, "Some specious object by the foe suborn'd, it falls into deceptions unawares." Popular beliefs are more influential in steering the course of reason than the pole star of truth. Reason has no stability. It is often captured and imprisoned by a false syllogism. At best, reason is but a tool, blunt or keen. Why then, should we enthrone it, and obey its every mandate? Why deify it and fall down and worship before its altar?

The common assumption that religion must be rational to be true, is a fallacy unsupported alike by the word of God and the experience of man. The reason, so often mistaken in its own realm, cannot be arbitrator in a realm entirely separate and distinct. It has no standing in the court of inspiration. Its specious pleas and briefs, rejoinders and subrejoinders, are but the exercises of a moot court. The intellect is a stenographer who may pass into all the courts. It may record with singular accuracy the proceedings of all, without bias or prejudice, but it is the spiritual part, the ego, that discerns the truth. The reasoning faculty is as distinct from the moral faculty as the perceptive faculty is from the reason.

Here the inconsistency of rationalism appears, in that it insists upon accepting nothing but that which is comprehensible to the human reason. This were to make reason the foot rule of Divine truth. On that claim, many must reject the "Principia" of Newton and the philosophy of Bacon. Scripture distinctly asserts that spiritual truth cannot be discerned by human reason. Christ, the truth, cannot be grasped by the mind. The heart side of God cannot be understood by the head side of man. In all the ages that have sped by, reason has not taken a single step into this "terra incognita," this enchanted and forbidden territory, which has not been rebuked. Such was the case when man fell and when Cain committed the first crime.

It was this very impudence of reason, in its attempts to invade the realm of Eternal Truth, that produced the moral degeneracy of every decadent period of history. The recent invasion of rationalism into the spiritual world has been alike disastrous, in that it has brought to the front some old enemies,—a class of the Jannes and Jambres type who "resist the truth," another class "who reject the truth," a third class who reject supernaturalism in all its forms; and still a fourth class who seeking notoriety, or for the sake of gain, have made merchandise of everything and have changed the truth into a

lie.¹ All these fighting under the same banner, prove beyond any question of a doubt, that the effect of rationalism is to draw its followers away from the truth. Thus it comes about that many an honest mind, seeking to know spiritual truth, suddenly awakes to find itself on the way to the antipodes. As in the firing of a projectile the inevitable curve must be taken into account, so the deflection in intellectual perception is inevitable. When man fell in Eden, his intellect fell with him, consequently the mind thinks, with the weight of intellectual depravity bearing it down, causing even the most sincere and wisest mind to depart from the direct line. A continuous variation from the rectilinear to the inevitable curve, is manifest in all our thinking and reasoning.

This brings us to the question of personality; the ego to which God speaks from His heart side, and by which He is to be discerned. In the eyes of God, What is it? What am I? Manifestly, so far as the spiritual is concerned, I am heart. Personality in both God and man is heart. As we have already observed, when God revealed Himself in the incarnation, it was in the heart of Christ. This is the only tangible revelation that He has ever made of Himself. Hence if heart, not mind, is God, it follows that, created as we

¹ 2 Tim. 3: 8; Rom. 1: 25.

are in His image, the "ego," personality, is heart. Only on this ground can we understand such statements as "God has sent the spirit of His Son into your hearts."¹

Locke, the great pioneer philosopher of realism, would not have been the unconscious founder of an irreligious school of materialism, as he is accused of being,² if he had gone but one step farther in his philosophy. He combats successfully, that which ought to be apparent to all—the idea of innate knowledge. There are innate powers, those of the mind and heart, but not innate ideals and knowledge. The mind may be, as he claims, white paper void of all characters; without ideas.³ Or, as in a subsequent section, (25) he calls it "an empty cabinet," but there is a Gyges, with his ring making him invisible, who sits and classifies and records the things brought by the perceptive faculties to the mind, and who not only classifies and records the sense perceptions, but who passes them in review before his eyes and by the process of his innate powers, manufactures new ideas and classifies and records them also. So that logic and imagination have as many shelves in the library of the mind, as the facts of sense perception.

¹ Gal. 4: 6.

² Practical Idealism, page 99.

³ Locke's Essay on the Human Understanding, Book 2, Chapter 1, Section 2.

President Hyde¹ in reviewing Locke, maintains that "This white paper has been secretly sensitized" and he adds "you oppose to me this axiom received by the philosophers, that there is nothing in the soul which does not come from the senses. But you must except the soul itself and its affections." So that both Locke and his latest critic, fumble at the great door behind which lies the truth and both miss the knob and pass on one to the door of realism ; the other to the door of idealism. Dr. Hyde quotes Locke as using terms which indicate personality, so that the mind, which he has said is "merely passive," a "white paper," "a cabinet" "grows familiar," "proceeds further," "abstracts," "learns," "exercises its discussive faculty," "uses reason," finds "employment." All these terms predicate personality behind the organ of reason, and yet President Hyde (who has been quoted as saying that "you must except the soul itself and its affections" as something which does not come from the senses), in the next paragraph and in the immediately succeeding sentences, uses the illustration of the manufacturer of cotton cloth as though "the picker and card and spinning jenny and loom" had made the cotton cloth. There is a personality behind all machinery or machinery is useless. This fact is no less true of the machinery

¹ Practical Idealism, page 13.

of intelligence. Personality is everything, because if it has not a machine, it can make one. Instrumentality is nothing, for without personality, the instrument cannot use itself. Our objection to the schools of realism and idealism lies in the fact that they ignore this personality which the inspired Word of God makes the essential idea. There is matter and there is spirit, a natural body and a spiritual body, and the functions of the one are distinct from the functions of the other.

That which we term heart is the essential being, both in God and man. The sense perceptions are merely organs which are given the spiritual man for use in a material existence. The reason is also a material organ in so far as it receives and records impressions made upon it by the material world. But back of all these is a something that becomes at a certain period self-conscious, that is capable of receiving from another source its impressions and which early in life becomes a seer. It feels responsibility to the invisible and talks with the invisible and, although by the catastrophe of Eden it is fallen and depraved, in due time, when the invisible power wills, it is renewed in His likeness and becomes holy. It is this renewed personality which apprehends the love of God. Without argument or compulsion, moved by the sacrifice

which God, in the person of His Son, has made, this person burns with a love that is unquenchable. "Love never faileth."¹

We have gone far enough down the ages to have found merely an instrument of record in the mind. But if mind were all that could be found, we would be materialists of the most absolute kind. There would be no place for a God in creation or a Christ in salvation. We know there are sensory and motor nerves and brain convolutions which are connected with the perceptive faculties, but we know just as certainly that there is a personality behind them and independent of them. Common law recognizes this to exist, in affirming prenatal life, and in making it a criminal act to destroy that life, even before birth.

We know that previous to birth, previous to sensation of every kind, previous to consciousness, there is personality. What then, is this personality? Is it not that first response which the child involuntarily makes to the maternal love? The first expression of the "ego" is purely affectional. Therefore heart antedates mind. If we grant this, the conclusion is forced upon us, that before we think and feel, we live. And if we can exist without thinking and feeling, we have a nature which reaches behind these sensations.

¹ 1 Cor. 13: 8.

With this idea, we gain the high platform of truth as revealed in the word of God. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes didst see my substance, yet being unperfect. And in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."¹ Here the personal pronoun "My" is used as indicating the psalmist's personality "when there was none" of his members. It is the same person when his "substance" was yet unperfect, as when with those magnificent powers of thought he penned this Psalm and said, "How precious also are Thy thoughts unto me, O God!"² Personality is therefore clearly not mind; it exists before there is any evidence of mind. We are the objects of Divine thought before we ourselves are capable of a thought of God.

Modern inductive philosophy, which waits for the gathering of facts, will not account for the grounds of salvation in a large proportion of intelligent and educated men, much less in the case of those who have small mentality and of infants dying in infancy. Dr. McCosh in accounting for the "Rise of our ideas" says "we receive knowledge, probably our primary, from

¹ Ps. 139: 15, 16.

² Ps. 139: 17.

the senses, and we get cognitions and ideas from self-consciousness. It is true that a full and distinct knowledge of self, of the ego, is a late acquisition, but from birth there is a knowledge of self in all our acts." This is the best authority and from one who did as much as any writer of the century for the promotion of the truest thought of the science of religion. Yet the ego, which is the seat of religion, in the estimation of all philosophers, reaches the full attainment of self-knowledge "late" in life. How then, can we account for the fact brought out by Dr. D. E. Starbuck that "early in childhood, at the beginning of adolescence, there is a more or less definite clearing of the religious atmosphere. This appears to be the rule with girls, but is frequent among boys. As we have already seen, the ideas of God and duty and religious observance have been external to the child during the earlier years, but now they take root in his life and have a vital significance."¹ This period of adolescence is long before the philosophic age of man. The same author in tables and charts shows that the deeply religious state of those who in later years maintain a high Christian character, began as early as seven years of age. Thus we see that in a very large number of cases, reason has had little or nothing to do with conversion. If not in these

¹ The Psychology of Religion, page 196.

cases, why in any case. Surely God has not one door of admission for this man and another for that man. Christ eliminated from the spiritual life all rational organs of perception when he said "Ye must be born again."

It would be strange then if our salvation had anything to do with thought. The same argument would hold good of our personality when the shadows of the evening of life begin to fall on the mental powers. If we were only cared for when we think and feel, how sad would be the outlook when the clouds of disease and age darken and paralyze the reason. We rejoice therefore that there is something in us related to God which cannot fail. "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."¹ But the soul itself, with its innate powers and its communion with God, will outlast the ages and will believe and hope and love forever.

The spiritual side of man is separate and distinct from the intellectual. The former is often highly developed when intellect is almost entirely absent. With fool and philosopher alike, the heart is the only organ of spiritual perception. We maintain that there is no spiritual truth, however associated with things that belong to

¹ 1 Cor. 13: 8, 9.

reason, which is not a full orb'd truth itself. You may dismember it of all its intellectual features and it will still be a living truth. The very facts of the gospel are not essential to it. Only the assurance of Divine love moves the soul. "The goodness of God leadeth to repentance."¹ Dr. McAll, standing on a street corner in Paris, knowing no word of French except "I love you and God loves you" had more power than the Academy or the Sorbonne. A full heart often makes up, in wonderful measure, for an empty head, just as sometimes the loss of a single sense quickens all the remaining senses. Through the heart, God can speak to the imbecile and the scholar alike. A Humboldt or a Harlan Page, a Gladstone or a Moody, must enter the spiritual world through the same spiritual sense of the affections and by the same door, the heart of Christ. Entering by this gate, the deep things of revelation and grace, which to the reason may appear to be inexplicable or false, become to the child of sincere love, the very word of life and the food for the world's great hunger.

It is preposterous on the one hand to make the primal cause of the Divine work in redemption, foreknowledge or knowledge of any kind. And it is presumptuous on the other hand, to dream that intellectual process can lead the

¹ Rom. 2:4.

human heart into this realm of Divine love. The generation of love is like all generations, "after his kind." The lion cannot beget the eagle nor can the tiger beget the wolf. Everything in the animal and vegetable kingdom is begotten "after its own kind." So it is in the spiritual world; heart is begotten of heart. The Apostle Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead."¹ The loving act of God begets the loving response of hope in God. And John the beloved says, "He was in the world and the world *knew Him not*. But as many as received Him, unto them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."² Clearly therefore, the new birth is not a product of intellectual apprehension of the truth. Although our Lord in His last address to His disciples tells them "Now ye are clean through the word which I have spoken unto you,"³ and in His last sacramental prayer "Sanctify them through Thy truth; Thy word is truth,"⁴ these utterances do not refer to the intellectual

¹ 1 Pet. 1: 3.

³ John 15: 3.

² John 1: 11-13.

⁴ John 17: 17.

apprehension of doctrinal expression, but the proofs that Christ has given of His love for them. This is clearly expressed in His prayer for those also which shall believe on Him, "that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."¹ Any other exegesis would seem a clear perversion of the meaning of the whole prayer.

Our ancestry is twofold,—Adam and Christ; hence our natures are twofold. There is a natural man and there is a spiritual man, but they are so distinct from one another that "the natural man receiveth not the things of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned."² We must recognize this duality of man, or the realm of religious certitude will ever remain an unexplored country. The spiritual man is not an evolution; he is a new creation. "If any man be in Christ he is a new creature." Either religion is a new life, a second birth or it is nothing. It is a new heart, begotten of the Divine heart. Love begets love, not reason, and reason begets reason, not love. It was true theology that we found inscribed upon an old tombstone, not long since,

"Beneath, this mound of earth so cold,
There lies an old man seven years old."

¹ John 17 : 23.

² 1 Cor. 2 : 14.

Evidently he had been a natural man for many years, but a spiritual man a very short while.

In view of these facts, we claim as much independence for heart categories as is claimed for those of reason. If ever they walk together, it is not as Siamese twins, with life and conduct necessarily interdependent. Love is possible between two souls of different nationality, who do not possess a single word of human language in common. Indeed love has often been inspired in the hearts of utter strangers, by an act. A woman's life is endangered in the water; a bold swimmer plunges in and at the risk of his own life, saves her. He may not be her equal intellectually or socially; he may not measure up to her ideal in face or form, but she loves him. Such is often the inconsistency of the heart, that it loves contrary to reason.

A notorious forger and crook met a charming young woman and her mother on a transatlantic steamship. By the little attention, that an experienced traveller can give to one of no experience, he soon became their guide and counsellor. He proposed for the daughter's hand in marriage. The prudent mother, by careful investigation became acquainted with his history and laid the facts before her daughter. In spite of the protest of reason, the young woman chose her fate, which proved in a short time to be a

broken heart and a ruined life. When deserted far from home, she was compelled to accept the charity of strangers, in order to find means of reaching her mother's roof and loving arms. This is a strictly true narrative. It is one among thousands of tragedies in real life, which might be used to prove the independence of the heart in its relation to reason.

The mind of the Master was not in His power of intellect. It was His power of heart. When the apostle says,¹ "let the same mind be in you which was in Christ Jesus" he does not use the words elsewhere employed, meaning knowledge, intellect, thought, will, inclination. He uses a specific word found in but three other places in the New Testament and in every case conveying the idea of heart or disposition. The mind of Christ is found, not so much in His sermons as in His life. We have little record of our Lord's sermons, but a full history of His deeds. He needed no creed. He was a creed. God never intended that we should compass Him with the intellect. This is the deception that Satan practiced upon our first parents. "Ye shall be as gods knowing," but God never intended man to be associated with Him in knowledge. No form of the word "mind" is used in Scripture as a "sine qua non" of conversion or faith. On the other

¹ Phil. 2: 5.

hand, heart is everywhere specified as the main-spring of action and the ground of faith. True religion is therefore, the finite heart sharing affection with the infinite heart.

In the interest of clear thinking and for the honor of reason itself, we must desist from loose terminology, the bane of all thought and the source of the greatest error. The world seeking moral truth through the reason, is like Hymenæus and Philetus, "who concerning the truth erred."¹ Not intellectually, but in the heart. They erred concerning the same spiritually discerned truth, the resurrection, as did the Sadducees. They claimed that the resurrection was already accomplished. The Sadducees said that there could be no resurrection. Jesus told them "ye do err in your hearts, not knowing the Scriptures nor the power of God."² The error in both cases was not intellectual but an error of heart. Intellectually, they had gone as far as it was possible to go concerning spiritual truth. They could hear with the physical organ, the doctrine expressed in our Lord's language, but they could not comprehend the meaning with the spiritual organ. The concepts of mind are entirely distinct from the concepts of the heart. The builders of Babel are inevitably doomed to confusion, no matter how high may be their tower. God never intended

¹ 2 Tim. 11: 18.

² Matt. 23: 29.

that we should understand Him, but He explicitly commands us to believe Him with a full heart. We are to accept His words, not with a discerning reason, but with a loving heart. The essential part of God must be met by the essential part of man before there can be true faith. In a sentence then, religious credence is the heart of God received by the heart of man. It is heart answering to heart.

How then, shall reason grapple with the gigantic problems of Divine truth? It cannot. The cold deductions of reason can only smother the fires that burn on heart altars. Love is never the product of reason. In vain has reason attempted to kindle the altar fires of love. Love will not come at the beckoning hand of prudence or interest. Love has no ear for the solicitations of expediency. Love is insubordinate to authority. Deceived often; betrayed often; cajoled often; yet love is free and acknowledges no other master than love. Her home and throne, the heart; she refuses to wander abroad. The sleeping princess in the castle of enchantment is awakened only by the kiss of affection, and thus heart gravitates to heart, and love is born of love. "We love Him who first loved us," and "He loves them who love Him and they that seek Him early shall find Him."

But we are not to confuse this spiritual per-

ception with the superstitions of heathen mythology. There is a great gulf fixed between the two. Superstition is not spiritual, but intellectual. Credulity is not a crude and false belief of the heart, but of the head. Superstition is not the mother of devotion; it is the slave of ignorance. Speaking loosely, we grant that superstition belongs to the realm of religion, because it is often a substitute for religion. So Cicero says, "There is a superstition, a senseless fear of God." Superstition affects men in their religious nature, but always concerning things which pertain to the intellectual and perceptive powers. It is ignorance concerning natural laws and material things to which the supernatural is ascribed. The essence of superstition is in accepting as fact that which does not exist; a blind unquestioning intellectual belief which we call credulity. If religion pertains to the intellectual, then superstition is part of religion, because the inexplicable excites awe and fear. The mind is fallible. It can be deceived. Heathen religions were grounded upon philosophy and were full of superstition. Christianity, held firmly to its great ideal, cannot become superstition.

I never heard of but one man whose reason figured prominently in his conversion. He was a teacher of no mean ability, but withal, a pronounced unbeliever. Although a faithful attend-

ant upon the means of grace, he could never be induced to make a profession of faith. But upon one occasion his pastor delivered a discourse so full of premise and deduction, and so convincing, that the teacher requested him to repeat it upon the following Lord's day. The minister did so, with the result that his hearer united with the Church at the following communion. Every one remarked upon the wonderful conversion, and the pastor's intellectual stock went above par. Now, it is a well authenticated fact that true conversion has a very gracious effect upon even the hardest man. It is also well known that the love of a newborn spiritual child for its spiritual father is one of the most sincerely sweet and tender fellowships of earth. But notice the result in this case. That man became a thorn in the flesh of his pastor, and ultimately he inaugurated and conducted a movement that resulted in a very untimely and inglorious resignation. He sowed seeds of Biblical doubt and ecclesiastical discord in his Bible class and the church at large; he became dictator in the management of the temporalities, although personally he gave almost nothing to the support of the church; he almost wrecked the prayer-meetings with his punctuations of dispute and discussion; he was at the bottom of every unpleasantness that arose in the congregation, and

finally when he moved away from the city, the entire community gave vent to a sigh of relief that an element of contention had been removed from their midst. If we may judge by their fruits, that man's reason had been satisfied, but his heart had remained unchanged. Reason could not effect the new birth. Reason can never produce the new spiritual child.

The organon of reason will not interpret the way of life, however clearly the truth may be defined or however honest the seeker may be. The reverent student of the Word of God may, of course, approach intelligently that which claims to be the truth. He may try the spirits whether they be of God. He may even test the truth by the method of Nicodemus or of Thomas, but farther than this he cannot penetrate into the spiritual realm. Only an honest heart, seeking to know the will of God, will be met at the border by Interpreter. Such a heart cannot go far afield. Reason is a will-o'-the-wisp, that is constantly leading into the bogs. Reason may even be dishonest. It may play tricks with conscience. It may, like the cuttlefish, surround itself with inky blackness. The heart never flirts with itself. It is true to its magnet. It may anchor in the slime, but the anchor will hold. Heart cable will never break, though the heart itself may go to pieces in the storm. It is of the utmost im-

portance to anchor the heart in eternal truth, if the heart itself is to outride the storm of conflicting and shifting opinion. Reason is a noble faculty, but in no sense is it a religious faculty. The scribes and the Pharisees often reasoned together, but Christ always rebuked them. We have no assurance that they ever grasped the real significance of the truth by this method. Thus it is that many a philosopher wanders on to be lost in the darkness, while a child reaches home.

By the heart we cannot comprehend Euclid, nor by the reason, the cross.

The Cold Hand and The Dead Heart

CHAPTER III

THE COLD HAND AND THE DEAD HEART

PHILOSOPHY was born in the cradle of Heathenism, and has a cold hand, because it has a dead heart.

Philosophy is not the mother of religion. Religious cults antedate the philosophic age by several centuries of authentic history. Yet philosophy has always been regarded as the hand-maid of religion. The religions of men have often been exceedingly bad, but the ethical features of religion have, in the main, been purer than those which derive their origin from philosophic sources. The cold, dead hand of philosophy has always had a chilling effect on the religion of man.

Greek philosophy found a people who were religious, and nursed them into skepticism. The polytheism of the Greeks was a better moral stimulus to the life of that people, than the philosophy of Aristotle, Socrates or Plato. France was better, politically and socially, under priestcraft, than when influenced by the brilliant philosophers of a century ago. The reason for

this is evident, from the fact that philosophy was divisive; while religion was constructive. Philosophy came to man, with only the recommendation of men. Religion claimed to be, and was in its essence, from God. Philosophy struck at the tap root of moral obligation, the Divine command; while religion drew at least some of its nourishment from the Divine reservoir. Philosophy dealt with mind and matter; religion, with spirit. Religion accepts the supernatural and is controlled by it. Philosophy tries to interpret the higher realms of human experience by the laws of nature. In all ages, it has attempted to substitute the natural for the supernatural. "Philosophy first begins when man experiences, and acts on the necessity of explaining phenomena by means of *natural* causes." ¹

The object of philosophy is not, directly, to overthrow religion. Devout and honest men have almost always been the drudging laborers in this mine, but the tendency of all philosophy has been to antagonize religion by undermining its supernatural foundation, and robbing men of their cherished beliefs. There never was a religion without hope and there never was a philosophy that gave a promise. Philosophers have always been arrogant in their assumptions, and intolerant of opposition. There has been no

¹ Zellar's Greek Philosophy, page 6, Section 2.

stability in philosophy; one has followed another in a processional march down the ages. Religion has not been the *only* bigot in any age. The bigotry of philosophy has out-Heroded Herod. It has never suffered from persecution; yet it has always acted as if it were persecuted. A few philosophers like Socrates and Galileo have suffered martyrdom, and the whole race claims the martyr's crown. Philosophy never has *proclaimed*, but always has *waged* war on religion. It never has been the missionary of a new creed, although it always has been attacking the old creeds. It takes, but gives nothing in return.

The history of philosophy is interesting from the fact, that while it always has come with blaring trumpets, it has nothing to show for its work. It has found nations rich in culture and art, and having nothing preservative in it, has existed for itself, and when decay and death came, it has migrated to more congenial climes. War's bloody hand has done more to lift mankind, than the corpse-like fingers of philosophy. Commercial greed, selfish, sordid as it is, has done more for civilization, than this clammy hand, that for twenty-four centuries has been plucking at the heart of man. Philosophy has never been an advocate of Godlessness. Spinoza even, was not an atheist; although John Stewart Mill probably was, his philosophy bears no mark

of atheism. The farthest that philosophy has travelled away from religion, is in the agnosticism of Herbert Spencer. It has never been a bandit, nor an assassin, and yet it has always gone into camp with religion, as her avowed friend, carrying a stretcher with which to assist in the obsequies. True, some of the noblest champions of Christianity have attained eminence as philosophers. If they had exerted half the energy, expended in cutting and fitting the shop-work philosophy to the Divine form of religion, in clothing religion with the garments woven in Heaven's light, they would be immortal in the memory of struggling, heart-hungry, humanity.

It has been said that "The undevout philosopher is mad," but even the devout philosopher has more often wandered into the bogs, or has been lost on the mountains of speculation. Metaphysics is pernicious in its influence upon religion, because it is self-centred. It is a finite hand, attempting to describe an infinite circle; a dead heart making a diagnosis of its own disease; in its last analysis—a diseased brain, attempting to prescribe for its own Neurosthenia. A physician should never prescribe for his own illness. From the limitations of man's nature, it would appear evident that he is incapable of producing a perfect description of his own mental processes, or of finding a remedy

for his own moral disorders. It is related of Dr. Halley, the astronomer, that upon one occasion, he made use of language reflecting upon Christianity, in the presence of Sir Isaac Newton. That great philosopher said, "Dr. Halley, when you talk about philosophy and mathematics, I always hear you with pleasure, because these are subjects with which you are well acquainted, but I must beg that you will say nothing about Christianity, for it is a subject you have never studied. I have, and I know that you know nothing of the matter." It is said of Mr. Darwin, that in his later life, to one who was deeply interested in his spiritual welfare, he confessed that his close application to his own specialty, had not only driven the thought of personal religion from his mind, but had atrophied the mind to that subject to such an extent, that he could not bring his attention to it sufficiently, to consider the matter.

The only rational course for man to pursue is to accept a revealed, divine philosophy, if it is offered: if not, to follow the wisdom of Socrates in his advice to Plato, reverently waiting for the Divine One to reveal Himself and to point out the path in which man should walk.

"Religion is God's workmanship; philosophy—man's. Men's works have an age, like themselves, and though they outlive their authors, yet

have they a period to their duration. Religion only, is a work too hard for the teeth of time. It cannot perish, but in the general flames, when all things shall confess their ashes."¹

To substantiate these charges we bring before the court of man's highest nature, five indictments:

I

The basis of all philosophy is self-consciousness. It is, therefore, uncertain in its determination. It is like the shifting sand. No two men, looking upon the same object, see it alike. Their view point is different. Their intelligence is not the same. Much more is this the case, concerning the illusive phenomena of the mind. The self-consciousness of the savage and the civilized man differ very widely. The history of philosophy shows, that the self-consciousness of one age of philosophy was not that of another. Greek philosophy, according to tradition, was brought from the Orient. The methods were the same, but the results were widely apart. Aristotle, from whom all philosophers derive assistance even to the present day, left God out of the equation of thought. As Zellar² says: "Aristotle has not assumed a divine will directed to

¹ Sir Thomas Brown, *Religio de Medate*, Section 23.

² Greek Philosophy, Section 56.

the world, or a creative activity of the Deity, or an interference of the Deity in the course of the world." That is precisely the position of modern evolution. While reaching the same conclusion, the self-consciousness of Aristotle differs widely from that of Herbert Spencer.

II

The second indictment we bring against all philosophy is, that in spite of antagonisms among philosophers, new postulates and categories, there has been a continuity of thought. There is, what Prof. James McCosh¹ designates as "A stream of consciousness" which indicates that which we have already stated, that philosophy was born in the cradle of Heathenism. It has grown to manhood and even old age; it has learned new languages; it has adopted new sartorial fashions, but its identity remains. It is the same stream at the mouth as at the source. Its heredity appears at every stage. It is the same ancient effort to find self in perception, cognition, sensation; to find God in abstractions.

The very independence claimed by philosophic thought, is a snare and a delusion. Philosophy has been, in all the ages, a tethered horse, moving in a circle around a stake. Therefore, in the

¹ Psychology, Chapter XI.

greatest circle described, we see at the starting-point, Leucippus with his whirl of atoms, and at the last step of the weary old horse, the modern atomic theory. We do not antagonize philosophy. We only affirm that it is not a guide, a leader, a progressive force to be trusted. Spinoza had completed the circle when he reached the point of Polytheism. Darwin had completed the circle, when he founded the evolution school, and through his disciple, Wallace, taught the ascent of man from lower forms, and through Herbert Spencer, the derivation of life from the protoplasm. These are only a few illustrations. Hundreds could be cited, revealing this heathen parentage of philosophy.

III

The third indictment is, that philosophy has been seeking for that which is not lost. She is like a hysterical person who calls in the police to find a thief, when the jewel is in the case; or like the careless old man hunting for his spectacles when they are on his head.

The search for the ego, which has been the main object of philosophy, has been wasted energy; for no being, in his right mind, ever loses his personal identity. He knows himself in the desert of Sahara, as well as he does on Broadway or Threadneedle Street.

IV

We indict philosophy for its uncertainties. As Froude says,¹ "Philosophy goes no further than probabilities, and in every assertion keeps a doubt in reserve."

In speaking of causation² Dr. McCosh remarks: "Causation has been involved in a denser dust of discussion, especially since the days of Hume, than any other subject, except free will, which is intimately connected with cause and effect. There is no agreement among psychologists as to the internal convictions, nor among physicists, as to the external relation." The whole of philosophic discussion from 600 B. C. to the present, is a juggling of words and a jumble of ideas. There is as much uncertainty in it, as there is about the inhabitants of Mars.

V

We indict philosophy for its obtuseness and lack of wisdom. It seems unkind to discrown this king and rob him of his throne. If he assumes to be the lover of wisdom and is not, what is he? And yet this is the most patent of all our charges, for he has deliberately ignored the true source of wisdom, and self-blindfolded, he has for ages, been groping after truth.

¹ "Short Stories on Great Subjects," Calvinism.

² First and Fundamental Truths, Chapter III.

Among all the philosophies ever written, while they have cast many unnecessary reproaches on revealed truth, and made many gratuitous attacks on religion, few are the instances where they have reverently sought for truth in the great mountain spring of sacred Scripture. While theologians have drawn largely from the turbid waters of philosophy, few philosophers have dipped from the fountains of Eternal Truth. No one doubts the piety and sincerity of McCosh and Hamilton and many others, but even these in philosophic discussions have ignored the Word of God. Why is this the case? They must answer for themselves.

The great apostle lived in the most brilliant age of philosophic thought that the world has ever known, unless we except the present. Philosophy was hoary with the weight of six centuries of profound thought. His contemporaries had inherited all the treasures of philosophic thought, much of which is lost to us. Seneca, the tutor of Nero, one of the greatest of philosophers, was living. And yet St. Paul said: "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness:" and again, "The Lord knoweth the reasonings of the wise, that they are vain."¹ Surely there is no unwisdom like

¹ R. V. 1 Cor. 3, 19, 20.

that which refuses a helping hand when lost in the maze.

We have spoken in no unfriendly spirit of philosophy. We owe to it much on the material and commercial side of life. Pythagoras was the founder of mathematics, and to it we owe the wonderful achievements of science. During the century just closing, philosophy has been broken up into many divisions, most of which, with no antagonism to religion, have ceased speculating about spiritual things. We devoutly trust that the day is not far distant, when the theologian and the preacher will turn the cold shoulder to this cold hand.

Philosophy is purely intellectual and it must take its place at the footstool of heart. Itself is heartless, and it cannot warm hearts.

The Bible is the only book for the theological seminary and the pulpit. Its philosophy is heaven-born, and has the warm beating heart of the infinitely loving God in every page. If the pulpit would follow the great Shakespeare, who made careful study of human nature in order to move men by the drama, it would never lack theme or argument or illustration. If it would follow the greatest teacher and model, the blessed Lord Jesus Christ, it would be surprised to find how much there is in human life and in nature, to illustrate and enforce the Word of God, and

touch the human heart. We need no philosophy for a perishing world. It is neither food nor medicine for the soul of man. The mind itself needs no salvation, or if it does, and you save the heart, you will save the mind also. The target of the pulpit is the heart. Whoever reaches the heart, reaches the seat of moral disease.

Mental gymnastics are like physical; each set of brain cells must be used or they lose their power. We cannot take our theology from the philosopher, because he makes himself incapable of giving instructions in spiritual matters. To the pulpit the people must look, and what blind leaders of the blind we make ourselves, when we turn to the deep shadows of the Arctic night of philosophy, for matter and methods of instructing the heart. We need the tropical glow and warmth of the radiant heart of Jesus, to fit us for this work.

The concepts of the mind are entirely distinct from the concepts of the heart. It is impossible to measure distances by feeling or affection. The two realms of heart and mind are distinct. They are two planets, revolving about the great central sun of Deity; each with its own orbit. To comprehend Christ, we need to exercise the functions of the heart, not the brain. No definitions describe Him; no intellectual geography bounds Him. He is in a latitude and longitude peculiar to Himself, and no intellectual azimuth and alti-

tude instrument can enable us to calculate the zenith and nadir of His position in the soul's heavens.

We cannot define in any language of earth, such sentiments as sympathy, sorrow, love, so that one, who has never had these heart experiences, can adequately understand them. No one can understand sympathy, who has had no sorrow, and no one can understand sorrow, who has not known love, and love can never be known, until invisible fingers, feeling for our heart-strings, shall awaken within us the melody of that new life, which in its last analysis, is God and heaven. He who preaches, must have his heart in tune with the Divine heart, if he would awaken human nature to respond to the vibrations of angelic music. He must close his eyes to human philosophies and keep his ear to the heart of the Christ.

Sir William Hamilton

INTERLUDE

SIR WILLIAM HAMILTON¹

PHILOSOPHY is a tyrant that had for centuries reigned with undisputed authority in the realm of religious thought, until Sir William Hamilton proved it a usurper and dethroned it. Until the

¹“Sir William Hamilton was a man of charming personality. Above the medium height, of a sinewy and well compact frame, with a massive head, decisive and finely cut features, a dark, calm, piercing eye, perfect self-possession and reliance, finished courtesy of manner, and a voice remarkably distinct, silvery and melodious, he stood before his hearers, the perfection of a man in every physical adornment. Whatever the previous expectations of Sir William's appearance might be, they were certainly realized, if not surpassed; and however familiar one might afterward become with the play of thought and feeling on that noble countenance, the first impression remained the strongest and the last—that it was altogether the finest head and face you had ever seen; strikingly handsome, and full of intelligence and power. When he began to read, Sir William's voice confirmed the impression his appearance and manner had produced. It was full, clear and resolute, with a swell of intellectual ardor in the more measured cadences, and a tone that grew deep and resonant in reading any striking extract from favorite author, in prose or poetry.” (American Cyclopedia, Volume VIII., page 423.)

year 1836, when Hamilton took the chair of logic and metaphysics in Edinburgh University, religion was a weeping captive maiden, wearing the shackles of first one and then another system of philosophy, with no liberty of thought and with her forms of expression, her powers of locomotion, hampered. Not a step had she taken in freedom since apostolic times. To the honor of the great Scotchman be it said, that by him were her shackles broken, and she has had her liberty until during the last quarter of the century just closed; then she was caught again in the net of German rationalism and is now being led about in chains, both in Europe and America. As a philosopher, it is universally conceded that "Hamilton stands among the greatest." He has been called the philosopher of common sense.

Hamilton was a natural metaphysician. He had mastered, before he entered Baliol College, Oxford, all the science extant in Greek and Roman philosophy. In fourteen of his books on Greek philosophy, he was not questioned: the greater part of these being declared by the masters to be too abstrusely metaphysical for examination. Until his day, the two schools of thought, the real and the ideal, had used religion as a shuttle cock between them. Now one and then the other holding it. Religion, as a result, had lost nearly all its influence on human char-

acter. It was the plaything of the universities, and the sport of the pulpit. The plain people who did not keep up in the chase of philosophy, slept in church or stayed at home. The light had not failed, but had been covered under the bushel of metaphysical discussion. Hamilton wrote for religion, the first Declaration of Independence that had been proclaimed since the Apostle Paul had declared, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."¹ Hamilton's philosophy aimed to divorce reason and religion. As Dr. Shields says, "Over the very portal of revelation he wrote, as a flaming menace, the inscription, 'To an unknown God'; even from philosophy herself, he sought to wring stultifying testimonies, displaying the chance confessions of her disciples in learned array, as but so many fagots for her funeral pyre." Dr. Shields adds, "It was the protest of robust Scottish common sense against the vagaries of German transcendentalism, and the dazzling generalizations of French eclecticism. Appearing at a time when philosophy seemed in a fair way to degenerate into mere speculative cosmogony, it served to dissipate the brilliant word bubbles with which grave thinkers were amusing themselves, and has already re-

¹ Gal. 6: 14.

stored a more healthy and masculine tone to all modern thinking. The result is, that the philosopher no longer seeks, spider-like, to spin the whole phenomenal universe as a mere gossamer of abstractions out of his own subjectivity, mistaking the flimsy logic of man for the essential process of nature; but is content to explore cautiously the region of facts and principles, recognizing at every step, the limitations, as well as the capacities of his own mental constitution. To have thus checked the speculative prosperity in the midst of a wide-spreading hallucination, and brought it back to the paths of reason and common sense, is a service which cannot be too gratefully felt, and will place the name of Hamilton among the brightest in philosophy.”¹

Hamilton’s philosophy at first thought, appears like the agnosticism of Herbert Spencer. Granted for the sake of argument that it is, and who would not rather accept “The unknown God” than the false gods that grow out of the minds of philosophers. But Hamilton, although he may have led the way to agnosticism in those who were not “rooted and grounded in Love”² was not himself an agnostic. He taught “that there is a moral universe, known to us through our moral nature which implies a moral order

¹ The Final Philosophy, Shields, page 534, 535.

² Eph. 3: 17.

and a moral governor of all." It is true that he only opened this door a small crack; that he only blazed the way for others to open the road; but we can claim that Sir William Hamilton is the father of the true conception of religion as the Heart Side of God; to be received not by the intellect, but by the heart of man. With all his ripeness of judgment, his erudition and scholarship, Hamilton was destructive rather than constructive. He was an iconoclast, rather than a temple builder. But if he did not enter, by the power of his genius, this door which is set wide open in the Scriptures, that God's heart provides and man's heart receives Divine truth, he at least stood on the grand ruins of the speculative philosophy he had destroyed, and like Moses on Pisgah, viewed the promised land. Had he pursued his great work, and in his masterly way, proved that there are heart concepts for heart truth, as there are mind concepts for intellectual truth, we would not see that which is painfully evident in our day—a race of philosophers and preachers, like ghouls digging in the graves of a buried philosophy and robbing the dead of their shrouds, in which they appear, in the gloaming of the nineteenth century, in order to frighten men from a scriptural religion and force them to adopt "a new theology." This is the condition at the present time. The schools are teaching idealism

and the pulpit is adopting this philosophy as a nurse for theology, and both are back again in the old sepulchral tenement from which Hamilton drove them.

For several years, Hamilton's ideas held sway. But it soon became the fashion in Great Britain and America for young men to go to German universities, and from that cause a reaction took place. At first, German ideas were smuggled into both countries secretly, but the door having once been opened, the advocates of the old discarded philosophies, wedged it open, with results which surprised even themselves. Dr. McCosh of Princeton, tried to stem the tide of German transcendentalism by a slight modification of Sir William Hamilton's philosophy. However it was an avalanche of snow and slush that he was resisting, and his philosophy has few followers. But the reason of his failure lies not in the errors of his philosophy, so much as in the fact that philosophy itself is not what it professes to be, a solvent of religion, or a chemical for making it workable, or a mordant for fixing the brilliant colors of Spiritual Truth. That which is needed by the advocates of truth is to stand forth as boldly as Hamilton for the divorce of this illy-matched pair, and forbid any further union. We do not need a mental philosophy for moral truth. A true moral philosophy which

goes its own road, is the only helper of the truth.

God's wisdom and truth may be useful to philosophy; for it needs illumination in its tunnels and caves and for its fogs and darkness. Devoid of heart itself, it needs the heart of God to give it a life. Revealed religion on the other hand has life in itself and needs no vitalizing power. It is confusing to mingle the two, and we believe that a correct theology is only possible when it is separated from metaphysics. It may be objected that the mind must receive the facts, and the judgment analyze and classify and adjust them. But we do not claim either ignorance or dullness as necessary to religion. Any one who has attempted to follow the dreary trail of metaphysics can see that the fault lies in too few facts and too large classification. The sermon on the mount is incomparable as an example of religion utterly divorced from philosophy. Indeed the whole Bible is a striking illustration of truth, free and independent, with no vestige of the fog banks of human philosophy to hide the glory of God in the face of Jesus Christ.

The Heart Is Queen

CHAPTER IV

THE HEART IS QUEEN

THERE is a trinity of humanity, as there is of Deity. The mind, the will and the sense perception, is man. So far as mundane existence is concerned, man ceases to be, as soon as these three faculties suspend operations. The intellectual, the moral and the physical parts of man, being perfectly harmonious, constitute perfect manhood so far as external conditions are concerned, and yet, there is a fourth element of manhood, as there is of Deity—the supreme; the chief; the regal; which, though often classed with the moral, is distinct from it, as heat is distinct from light. The rainbow has form and color, and each color has all the essential characteristics of light; except heat. The Corona of the sun was supposed to be light without heat, until the recent eclipses. It may be that the colors of the rainbow also contain this element.¹ But so far as we know, it affords an illustration of this metaphysical problem of a conceivable

¹The more recent experiments with the spectroscope have proved this to be true.

being, with this trinity of elements, yet devoid of that great power and essence of manhood—the affectional nature.

This is the force power; the vitalizing element; the electric current; the atomic germ, which, if present, makes God or man. The Scriptures affirm that “God is love.” No such statement is made of any other attribute. Love is the magnetic force in the needle of human life, which keeps it pointing to its pole star, and gives direction to all the three basilar elements of external manhood. Each of the other attributes is a hand on the dial. This is the mainspring of the watch. “As a man thinketh in his heart, so is he.”¹ The heart is the only citadel of man’s nature. To capture this, God and Satan have ever been waging war. The heart, by the fall “became deceitful above all things and desperately wicked,”² and by renewing grace, it receives the embryo of the highest possibilities—a perfect love and purity. David directs Solomon³ “My son, serve God with a perfect heart” and Jesus says: “Blessed are the pure in heart, for they shall see God.”⁴ Therefore, thought is not the man: heart is the man.

It is strange that, in all the philosophic contentions of modern times, so few ever discover the

¹ Prov. 23 : 7.

² Jer. 17 : 9.

³ 1 Chron. 28 : 9.

⁴ Matt. 5 : 8.

great fallacy enunciated by Des Cartes, the father of modern philosophy, in his elemental proposition "Cogito ergo Sum." The converse is known by every one to be true. Man *cannot* think, until he exists. The basis of philosophy therefore, should be "Sum ergo Cogito." Man must *be* in order to think. And the first thing man, as a being, does, is to recognize his own existence. Not by thought, but self-consciousness. Therefore, *thought* is not man, but a power of humanity, an element of manhood. By the same condition of existence, he wills. Consciously or unconsciously, there is a determining power which controls, if not absolutely, yet in a measure, his thinking and acting. Therefore the *will* is not the man; because the man must *be* before he wills. The *sensuous faculties* likewise, by which he perceives form, substance, materials, conditions, may be dormant or wanting, and yet he may be a man. The man himself, composed of all three, feels and knows that the essential ego is none of these. It is his *affectional nature* which gives direction to each and all. God, without the Divine Heart, would not be God. Man, without the human heart, is not man. He may be demon or animal, but not man created in the image of God.

But some one will say: "Love is not an air

plant. It must be rooted in the soil or it cannot exist." True. But there is a vast difference between intellect as food, and intellect as the source of life. Food is nothing to the child until it lives. Food sustains life, but does not originate it. Thought, intellect, education, all may develop the heart's affection, but if the heart is wicked, the development will be earthward. Expanding the intellect will not evolve a Christian from a sinner, any more than feeding a tiger on vegetables will make him a house cat, or educating a donkey will make him a horse. Surely no one can read the history of God's dealings with man without being deeply impressed with the value of heart quality in determining the destiny of man. The message of the Incarnation is, that to get a heart you must give a heart.

Metaphysicians have been persistent in differentiating between the cognitive and motive powers of man; between intellect and emotion, the power of knowing and the power of doing. The idea that education embraces the whole scope of human powers, is preposterous. The most dangerous elements of modern civilization are the educated men with wicked hearts. That the greatest menace to a free republic is brainy, educated politicians and ringmasters, none will dispute. A towering intellect, a forceful will and a sensuous nature, make a man the rival of

the arch fiend. The cold-blooded cruelty of the savage, who murders for loot, and subjects his victim to merciless torture, has, under the domination of civilization, attacked those far more sacred possessions of man—his liberties.

That which is dearest of all—his freedom, his honor, his hope of pure and noble things in home and country—is threatened with annihilation by this three-fourths man, great in intellect, great in force of character, great in sensualism—this modern great man devoid of heart. If the age ripens and bears its perfect fruit, its epitaph will be that which was written over the Antediluvian age, "There were giants in those days." It is therefore, the mark of highest genius in our Lord (I speak with all reverence), when He sums up the spirit of the old mosaic code of ten laws, in the new dual law of the gospel, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbor as thyself."¹ This embraces, not only the most perfect code of morals, but the most absolutely perfect metaphysics. And more, it shows the penetration of genius, when Christ affirms that this is not a new code; that He did not come to destroy the law and the prophets, but to fulfill.² It was the old law of the kingdom from Moses.³

¹ Mark 12: 30, 31.

² Matt. 5: 18.

³ Deut. 6: 5.

The greatest of the apostles, showing the keenness of his intellectual powers by the same philosophic discrimination, declares that "Love is the fulfilling of the law."¹ Therefore, in this summation of the decalogue, we see the heart seated as queen of the intellect, moral nature and will. The empire is composed of three states, each self-governed, with the most perfect application of the idea of home rule, but the heart above them all, as the Imperial Mistress. Heart is the golden thread running through the whole web.

The heart, not the mind, is the treasury of human life. "Keep thy heart with all diligence, for out of it are the issues of life."² "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."³ "As a man thinketh in his heart, so is he."⁴ God's great appeal to man is to the heart. But do we realize the far-reaching application of that principle to the issues of life? The wicked one has ever laid siege to this citadel of life, showing how much wiser are the powers of darkness than the modern angels of light in the pulpit. Surely, none can read the history of God's dealing with the children of men, without being profoundly impressed with His exalted idea

¹ Rom. 13: 10.

³ Matt. 15: 19.

² Prov. 4: 23.

⁴ Prov. 23: 7.

of the value of heart belief in determining the destiny of being.

In these days of superficial analysis, head and heart have been divorced, but in the summary of the commandment which our Lord gave when He was on earth, He married them and said: "The twain shall be one flesh." Let not man put them asunder. But He made the heart the dominating power. He has placed all of the faculties of man under the mild reign of heart. While it may appear that in former chapters, we have disparaged the powers of reason, and have cast reproach upon education, there has been no disposition to deny to divinely given faculties, any powers that are legitimate. We recognize the wonderful achievements of the mind. Our sole purpose has been, to point out the fact that in the realm of the spiritual, heart is queen. We certainly do not ignore the advantages of chemistry when we deny its authority in the realm of psychology or philosophy. The blacksmith loses none of his prerogative because he is denied the privilege of mending watches. The elephant must not be admitted to the china shop.

God does not detract from the glory of any human powers. He simply restricts each to its realm. The material world is open to the perceptive powers and the world of philosophy to the intellectual powers. "Des Cartes," says Dr.

McCosh, "separated mind and matter so entirely, that the one could hold no communication with the other, except as Malebranche brought out more fully, through an interposed divine power acting as an occasional cause."¹ Until, inspired by its glorious achievements, the mind aspires to universal dominion, and attempts to assume authority in spiritual things, there can be no objection. But when reason becomes arrogant, the voice of God is heard to utter the words: "Thus far shalt thou go and no farther." When the disciples did not understand our Lord's reference to the "Leaven of the Pharisees" and the "Leaven of Herod" Jesus said, "Why reason ye? Do ye not perceive, neither understand? Have ye your hearts hardened? Having eyes, see ye not, and having ears, hear ye not?"²

Of course we must confess that there are intellectual phases to religious truth, which must be weighed by the mind; such as historic facts, dates, language, itself the vehicle of thought, and a vast range of secular conditions which are common to every department of life. What we contend for is that religion has its exclusive domains, and in these, heart is supreme. If the heart is alienated from God, no degree of intelligence can comprehend the spiritual things of the

¹ McCosh's *Cognitive Powers*, page 83.

² Mark 8: 17, 18.

kingdom. If the heart is prejudiced (this is the unregenerate state) against God, the reason will be warped in its conclusion. It is a well-known fact, that the Scriptures have been used by the enemies of truth, to enforce their opinion. When, however, the heart is regenerated and attuned to the heart of God, the mind itself yields its objections, and heartily accepts what it before rejected. The study of art will assist an artist, but it cannot make an artist of one who has not the artistic nature. The study of music will not make a real musician. So no study of the Scriptures will renew the soul, and bring the heart into harmony with God. The Christian is made a better Christian by the study of mathematics and astronomy and history and language, but the highest proficiency in all arts and sciences, cannot renew the heart in the likeness of Christ. Skepticism is the result, not of intellectual process, but a degenerate heart. The apostle does not say in Romans 8:7, "The carnal *mind* is enmity against God." Mind has nothing to do with God. The word the apostle uses is "phronema," which literally means, inclination or disposition, an attribute of the heart.

We do not deny to mind, its place. It can be a source of great advantage in the religious life. What a wonderful machine it is! At once, a library, with shelves well filled with assorted

knowledge; an art gallery, with walls covered with rarest pictures from nature and experience; a school, where the wisest teachers are gathered from all ages and races; a court, where sits the ablest jurists of church and state, and where momentous questions are decided. What a wonder is the mind,—the faculty by which we reason and pass judgment; the faculty that, out of a chaos of confusion worse confounded, commands a world of order into being. Its convolutions in the smallest child, startle and astound us. Its conscious and unconscious cerebration in ourselves, enthralls us. Little wonder that carried away with the enthusiasm of admiration, some should regard the intellect as the court of last appeal. Little wonder, that the great Napoleon of intellect, elated by an almost unbroken chain of conquest, should dream of a time when every realm shall lie conquered at his feet. And shall the God who created the mind, send it into exile, or leave it to languish in bonds of superstition? Shall the Divine artificer, destroy with ruthless hand the product of his cunning handiwork? Shall we deny to the delicate mechanism, the powers for which it was created? Nay, sooner shall the jeweller construct a watch, only to dash it to pieces upon the ground, or leave it unused, to gather the dust of years upon its case, and the rust of years upon its pinions. Ah no, only let

intellect take her place at the lower step of the throne and serve her royal mistress—the heart.

We come now to the heart, as queen of the moral nature—that faculty by which we discriminate between good and evil, right and wrong. Call it conscience, or by whatever name you will; it is that voice which speaks to every one in terms of approval or reproof, concerning every moral act. All may not heed the voice, but all must hear it. It is that inward monitor that determines for us, the standard of right, and that lauds all conformity to that standard. If unfettered by continual sinful practice, or willful mandate of an alien heart, it is a safe guide. But even here, the heart must reign. It is one thing for the moral nature to point out the way; it is quite another thing for the man to go that way. The heart's deep-toned throbbing voice is always heard above the voice of conscience. A wicked heart will invariably lead the possessor to totally disregard the voices of the moral nature. Shakespeare brings out this thought when he puts into the mouth of King Richard—the royal murderer, the words:

“O coward conscience, how thou dost afflict me!
The lights burn blue. It is now dead midnight.
Cold, fearful drops stand on my trembling flesh.
I am a villain; yet I lie, I am not.
Fool! Of thyself speak well: Fool! Do not flatter,

My conscience hath a thousand several tongues,
And every several tongue brings in a several tale,
And every tale condemns me for a villain.
Perjury, perjury, in the highest degree;
Murder, stern murder, in the direst degree;
All several sins, all used in each degree,
Throng to the bar, crying all, "Guilty! Guilty!"
I shall despair—there is no creature loves me,
And if I die, no soul will pity me:
Nay wherefore should they, since that I myself
Find in myself no pity to myself?
Methought the souls of all that I had murdered
Came to my tent; and every one did threat
To-morrow's vengeance on the head of Richard."
—(King Richard III., Act V., Scene III.)

The king knew while he was committing a vile and infamous crime, that he was doing wrong, but the wicked heart within him ruled the man. Again, the Roman poet Ovid, thus remarks,—upon a similar failing with himself:

"I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue."

The conscience spoke for the right; the heart ruled for the wrong. Conscience is not imperative. The sense of rightness and wrongness is an inward power of mighty force, but not irresistible. The heart always rules it. So supreme is the power of the heart, that it may even warp the conscience. Such was the case with Saul of

Tarsus, when, with heart full of malice and hatred, he persecuted the Church. His heart was alien to God, and the conscience followed that leadership. Who can read that wonderful confession of Paul, when, with the change of heart, his eyes were opened to the truth, without recognizing the supremacy of heart. "I verily thought with myself, that I ought to do many things against the name of Jesus of Nazareth."¹ Some maintain, that conscience is the heart; that it is always true to man's highest self; that it is itself, the personality of the man. As Joseph Cook, in summarizing his Monday lecture on "Is conscience infallible?" says, "Beware how you put your finger on the quivering needle of conscience, and forbid it to go north, south, east or west; beware of failing to balance it on a hair's point; for whoever tutors that prime ordeal, necessary, universal, infallible, perception, tutors a personal God." A strange utterance, with the mistakes of conscience ever thrusting themselves before us, in our own experience, and with the multitude of examples to be found in history; how absurd is such a claim. The heart alone makes no errors according to the standard man has. If his heart is evil, it urges to evil. If good, it impels to good. And conscience is guided by the heart, as the horse with bit and

¹ Acts 26 : 9.

bridle. Paul's conscience was the same when he was a Pharisee as when he was a Christian. He himself—his heart, had changed. Conscience is merely the weather guage set to indicate the direction of the wind; if it is north or south, east or west. If I make the east wind, the standard of my life, conscience will mark on the dial, where I have done wrong. The prophet said, I can make my conscience call evil, good.¹ We must therefore, sink the plummet deeper than conscience to find our personality.

Even Dr. Flint, the strenuous advocate of conscience as the moral guide, in his "Theism,"² says, "It follows however, from the entire course of the reasoning in which we have been engaged, that the moral argument is not to be exclusively relied on. It is but a part of the whole, from which it ought not to be severed." And he adds, "It contributes to the idea of God, an essential element, without which that idea would be lamentably defective, but it supposes other elements also essential, to be given, by other arguments. The office of bearing witness to the existence of God, can be safely devolved upon no one principle alone, even although that principle be conscience." In the appendix³ he shows how unsatisfactory is Kant's great argument for conscience, in the sentence, "And it is

¹ Isaiah 5 : 20.

² Page 213.

³ Note XXV., page 399.

not really God that Kant reaches by his argument; it is a moral idea; a dead, empty, abstract assumption, which is regarded as practically useful, although rationally baseless—a necessary presupposition of moral action, but one which tells us nothing about the nature of its object.” While Dr. Flint applies his argument only concerning the existence of God, it applies with equal force to all moral truth. Conscience is one witness on the stand, giving its testimony concerning important questions of moral obligation. It is not infallible. It is not absolutely authoritative. It is far from being the judge on the bench. It is only a witness. It may act as the knife in the hands of the surgeon in cutting out the tumor, or as the probe in finding the course of the wound, but it is not the remedy. And as the skillful physician leaves the pain, or merely gives the temporary anæsthetic for its relief until he shall have found the seat of the disease, so the Great Physician said, “A new heart will I give you, and a new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.”¹ The Divine mind sounds the depth of the human soul and finds the heart. In the last conversation with His disciples our Lord gave the new commandment, “that ye love one

¹ Ezek. 36: 26.

another." The law, the prophets and the gospel unite in proclaiming the heart as the queen of the moral nature.

But there is one more regal power in man—his will. In that divine summary and reënactment of the ten commandments, our Lord says, "Thou shalt love the Lord thy God with all thy strength." The word is peculiar to the New Testament. We have the word used fourteen times, but the Greek word here translated "strength" is found in but one other place. Elsewhere it is translated—ability, force. It evidently refers to that which we commonly designate as the will. As an adjective, it is fourteen times used in the New Testament, where the translators render it, strong. In 1 John 2: 14, the apostle says, "I write unto you, young men, because ye are strong." In our modern conversational English, we recognize various degrees of will power, and say, a strong or weak will. We gauge men's ability in business or in intellect, by this term. Why should we continue a philosophic struggle over the subject of the will, when the Scriptures indicate so clearly, that it is simply the ability of the ego to exert itself. Sometimes this exertion is guided by the natural conditions of vitality; sometimes by the moral convictions; sometimes by the strength of opinion.

The will has been considered from remote antiquity, to be a distinct function of man's nature. Reid, in his "Essays on the Intellectual Powers of Man," modifies this idea, while still retaining it as a division of the mental powers. He says, "Under the will, we comprehend our active powers, and all that leads to action or influences the mind to act; such as appetite, passions, affections." Professor Ormund however, in seeking the "Norm" of philosophy, touches more nearly the true scriptural idea when he says, "The almost irresistible trend of philosophy since Kant, has been toward the recognition of self-activity, as the highest psychological category."¹ To translate this into the language of the common people, it means the power of voluntary action. But what in us wills? Not the mind; for it is only an instrument of the ego. Not the moral nature—the conscience; for this is only the sentinel of the soul. What then is myself? What the Scriptures plainly teach—my heart. I am nothing, if not created in God's image. Behind and in His creative power and attributes is Himself—Love—Heart.

Our Lord, with the divine comprehension of the true psychology says, in accounting for man's obstinate rejection of himself as the way of life,

¹ "Basal Concepts in Philosophy," page 21.

“Ye *will* not come unto Me that ye may have life,”¹ but we, following the misleading categories of the philosophers, make it read, “Ye will not—to—come.” The two pronouns should be emphasized; making personality of self, as separate from the personality of God, “YE will not come unto ME,”—our heart as alienated from His heart. That means that heart determines will. Here then is the secret of destiny. We stand at the iron gate of the soul. None may enter unbidden, and none may depart unlet. In its very last analysis, character is choice. “Choose you this day, whom ye will serve.”² Heart is individuality. Pilate may wash his hands, but he cannot erase his responsibility from the book of account. “And he delivered Jesus unto them.”³ That was an act of his heart. It was the voice of his personality. Charity may place her mantle over the act as committed against his conscience and reason, but his sin is heinous, because dictated by his deeper, inner self—the heart.

If all this be true, then the will has a master. While it appears to be the centre of activity, it is not the ego. Nay, for even here, the heart is queen. True, ofttimes it seems that we are led to do what our hearts dislike, but this is only the admonition of conscience. Unless the heart shall have chosen before the will acts, there can be no

¹ John 5: 40.² Josh. 24: 15.³ Luke 23: 25.

loyal allegiance of the will, to that which it has determined to do. Hence, all God's appeals to the will, are through the heart.

It is the general impression that the office of the ministry is to argue. But the mind gate is not always open. At best, it is only the needle gate of the soul, and it is easier for a camel to go through the eye of a needle, than for a man, rich in theological, scientific or metaphysical learning, to enter through this gate into the soul's great kingdom. Intellectual preaching may be pleasing to a few, but it is incomprehensible to the multitude. Education for the preacher should be only what athletic training was to the Roman soldier—to strengthen the muscles so that he might strike more forcibly with the sword. He did not carry the paraphernalia of the gymnasium with him, into battle. The gymnasia were training places, not arsenals. I would that this could be remembered, for too often modern preachers carry the clubs and dumb-bells of the gymnasium into the pulpit. What wonder then, that hearts are not touched and lives not influenced.

To influence the will for the right, it is supposed that the judgment should be conquered. Yet it is a fact which political science, and natural science, indeed every science, proves; that the slowest working and most impotent power over the will is the intellect. The old proverb is true,

"A man convinced against his will,
Is of the same opinion still."

Even opinion is but slightly determined by argument, and the will is fathoms deeper than opinion. The will gate never swings inward. Its hinges only permit it to be opened outward. The ego, that commands the soul, forever carries the key. The gate is always barred and bolted and locked, subject only to the dominant touch of the warder within. No outside attack can force it. It is the one impregnable fortress of earth. No power has ever opened it, but the warder's. When God lays siege to the soul, He never approaches it from the outside, by this gate. The only door by which God enters, is the heart, and only when within the citadel, does He affect the miraculous change of the will.

After all, how accessible is the citadel of man's soul by the gate of the heart. That gate swings on a double hinge, outward and inward. It swings to the lightest touch of infant fingers. The bungling hand of a tyro in the pulpit, if he shall but touch it, gains admittance. While the preacher is wasting his energies on the impervious gates of the mind and will, the great adversary is entering freely by the heart gate. The pulpit, for more than a century has forgotten this *Via Vitæ*, and it is attacking the city of man's soul from every other direction. If we wish to enter and

subdue the mind and will for Christ, we must go through the heart gate. Planties said, "He who does not know the way to the sea, must take a river for his guide." So if the pulpit would find the great sea of human life, whose tides constantly ebb and flow on the shores of eternity, it must follow the river of tears, which flows out of the heart gate. Enthroned the affection as queen of the intellect, moral nature and will, and love will reign. When we love, we live.

"If all the ships I have at sea
Should come a-sailing home to me,
Weighed down with gems and silk and gold —
Ah, well! the harbor could not hold
So many sails as there would be
If all my ships came in from sea.

"If half my ships came home from sea,
And brought their precious freight to me,
Ah, well! I should have wealth as great
As any king who sits in state,
So rich the treasures that would be
In half my ships now out at sea.

"If just one ship I have at sea
Should come a-sailing home to me,
Ah, well! the storm-clouds then might frown,
For if the others all went down,
Still, rich and proud and glad I'd be
If that one ship came home to me.

“ If that one ship went down at sea,
And all the others came to me,
Weighed down with gems and wealth untold,
With glory, honor, riches, gold,
The poorest soul on earth I'd be
If that one ship came not to me.

“ O skies, be calm ! O winds, blow free,
Blow all my ships safe home to me !
But if Thou sendest some a-wrack,
To never more come sailing back,
Send any, all, that skim the sea,
But bring my love ship home to me ! ”

—“ Ella Wheeler Wilcox.”

Religious Faith is Heart Belief

CHAPTER V

RELIGIOUS FAITH IS HEART BELIEF

I

ALL philosophies, from Plato to Herbert Spencer, have been attempts to found religious credence upon the deductions of intellect. Opposed to these has been a school of thought, of which John Wesley and John Calvin were exponents, which makes religious faith a matter of heart, independent of human reason or desire. Thus, the contest of all ages has been between rationalism and revelation. Which is correct? If the propaganda of philosophy is correct, what are we to do with such explicit statements as, "The love of Christ, which passeth knowledge."¹ "That your faith should not stand in the wisdom of men. . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God. . . . But the natural man receiveth not the things of the Spirit

¹ Eph. 3 : 19.

of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned.”¹ Or how shall we regard the statement of St. Paul, that “Faith is the gift of God,” or the first chapter of his first epistle to the Corinthians, where he asserts that “The foolishness of God is wiser than men.” How shall we regard that condition of admission into the kingdom, emphasized by Christ Himself, “Except ye become as little children, ye cannot see the kingdom of God.” Is there no practical application to those words of the Master, “If any man do His will, he shall know of the doctrine, whether it be of God”? And is there nothing but sentiment in these words of Paul, “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation”?²

The face of revelation is set like a flint against intellect and reason as criteria of revealed truth. The Bible and Christ long since settled the conflict between rationalism and revelation, and we have sufficient conflicts, peculiar to the times in which we live, without robbing the battlefields of history. Accepting the conclusions of past ages as final, we shall in this chapter endeavor to point out how perfectly natural is a faith that, independent of reason, is founded upon heart perception. Faith and reason are as widely dis-

¹ Cor. 2 : 5, 9, 10, 14.

² Rom. 10 : 10.

tinct and as clearly differentiated as reason and experience; as reason and sensation. Faith is a distinct part of man's nature; as essentially so as reason. Faith is the gift of God, and as such, is a product of love, not intellect.

There would be no trouble with rationalism if it would keep to its own side of the fence. We claim for religion its sphere—the heart. If this could be maintained, it would be impossible for a blear-eyed, bloated, profane and licentious man, such as one who lived in Iowa, to say, “I am a Christian, of course, for I am not a heathen.” He believed all that Christians believe, but he did not believe *as* Christians, with the heart. He was worse therefore than a heathen. To believe with the heart is, scientifically, the only true Christian belief, because the facts it believes are spiritual facts beyond the realm of reason. If the heart can love or hate without reason, or even contrary to reason, why should these emotions be placed in the mental categories? If the Duke of Wellington and others almost as eminent for intelligence, had antipathies amounting to fear, of a cat, in face of the fact that a cat is harmless, and that their reason heartily believed it to be a harmless animal, why should fear be considered a category of reason? If men can brave the tornado of carnage in battle, when they know the danger, why should courage be con-

sidered a category of intellect? Certainly no one disputes these facts of common experience, so there must be heart categories as well as mind categories.

In a supplementary section of "Typical Forms" after briefly but ably reviewing the philosophies of the various schools of Des Cartes, Spinoza, Leibnitz, Kant, Fichte, and Schelling, in the special direction of the influence of mind over matter and matter over mind, Dr. McCosh shows that there are first, a set of internal facts and second, a set of external facts. That there is "an accordance between the internal and the external facts." . . . He says "we are obliged, if we would account for the phenomena, to account for both classes of facts, and the relation between them. This can only be done by supposing that one intelligent Being instituted both series of facts and their mutual accordance." This, no one can deny. All intellectual categories, which grasp and are met by material facts adapted to the mind as the hand to the glove, as the eye to the light, presuppose those real things outside of man, showing that God made one for the other. And we claim that these facts are exactly counterparted in the realm of the heart. The heart has its own class of facts, or categories, which presuppose and are adapted to all the sets of facts in the realm of philosophy and nature,

and the higher realm of the supernatural. There is no intercommunication each with the other. Influences play from one to the other, as the electric fluids play on the wire of copper in the atmosphere, or on the nerve wires of the human body. In this way, mind influences heart and heart, mind. But each of these, though not separated by a great gulf fixed, are supreme in their own sphere. The thought of the heart is not an intellectual, but a heart activity. And since this is undoubtedly true, to deny which would be to deny the best results of philosophy, we must concede that "The *heart believeth* unto righteousness," and that the actions of a righteous man, are the results of heart thinking and heart willing, as distinct from mind thinking and mind willing. An evangelical faith is the result of heart categories; such as a longing for friendship with the Divine, a conviction that there is a Supreme Being, a sense of responsibility, a power to love, hate, fear, and hope. These heart categories, which are manifested in all human creatures, presuppose the facts which lie outside of the heart consciousness, and prove that there is a God, that He commands love and obedience, and that He rewards or punishes. Why should the pulpit confuse men by adopting the single set of categories put forth by intellectual philosophy?

We live in two worlds;—the one of sense

perception, the other of spiritual discernment. As the Pauline doctrine put it "There is a natural body and there is a spiritual body."¹ One world seems so easy of access, the other seems so far away, intangible and mysterious. Christ taught us that the spiritual world is as near to us as the natural. Said He, "The kingdom of God is within you."² When? The moment we hear these sayings of God and do them. These are the ideas conveyed to the mind in the conversation which our Lord had with Nicodemus. He would show this teacher that he must be as open to conviction in spiritual things as he is in those things of the sense world about him. But more than this: Christ points out to this inquirer that as there is a door by which to enter the natural world—the sense perception—so there is a gate of entrance to the spiritual world, namely the heart.

And may we not push this heart philosophy still farther, and say that there are concepts attributed to the mind which it is not capable of comprehending. What the Christian knows by heart experience, the world certainly cannot know by intellectual perception. If I find a Mauser rifle by the side of a thirteen-inch shell, I immediately recognize the fact that the shell was not made for the rifle. The shell is too

¹ 1 Cor. 15: 44.

² Luke 17: 21.

large for the rifle and the calibre of the rifle too small for the shell. So if I find the idea of God too large for the mind, I must conclude that the idea was not made for the mind. The law of adaptation, universal in nature, is violated. Finite distance, finite space, finite being, all belong to the finite mind. That which is infinite is not conceivable by a finite mind. The existence of God is not a thought for the reason. The calibre of reason is too small for such a thought. "The feeling of the sublime is acknowledged on all hands to be intimately connected with the idea of the infinite. In the formation—or rather, in the attempt at the formation of this idea, the mind shows, in a very striking manner, both its strength and its weakness. In expanding any image spacially, it finds itself incapable of doing anything more, than representing to itself a volume with a spherical boundary. In following out its contemplation in respect to time, the image is of great length, but terminating in a point at each end. But where the mind shows its weakness, there it also exhibits its strength. It can only imagine this bounded sphere and outline, but it is led to believe vastly more. It strives to conceive the infinite, but ever feels as if it were baffled and thrown back. But, while the mind cannot embrace the infinite, it feels at the place where it is arrested by its own impotency,

that there is an infinite beyond. Looking forth, as it were on the sky, it can see only a certain distance, but it is constrained to believe that there is much beyond the range of the vision—nay, that to whatever point it might go, there would still be something farther on.”¹ Thus one of the greatest and most reverent metaphysicians concedes the inability of the mind to conceive of the infinite in space, in duration, in being, and hence no conception of God is possible. The apostle Paul reasons very differently in 2 Tim. 1 : 12,—“*I know* whom I have believed,” and the apostle John says,² “He that loveth is born of God and knoweth God.” The mind does not comprehend God, but the heart does.

The idealism of the German philosophies has been very potent; for even those theologians who inveigh against Kant and Spinoza, have not escaped their influence in the doctrine of the imminence of God. The common people, more often right than philosophers, never think of God as pervading all things with His presence. In spite of the fact that the theologians try to guard against the pantheistic idea in that doctrine, it belongs to the pantheistic school of philosophy. To the ordinary mind, the idea of personality represents the distinction between me and thee. If God is a personality, He is outside of His work.

¹ Dr. McCosh, *Typical Forms*, page 490.

² 1 John 4 : 7.

The spirit is in the wheels but distinct from them. To recognize the infinite in our thinking, there must be an ego distinct from, and yet capable of grasping such a thought. The heart alone is such a spiritual organ. We can and do know the infinite God because the part of man which has this capacity is itself not finite. It has the element of infinity. Whether we concede the logic of this argument or not, it is true that the Scriptures, which are unhampered by the schools of philosophy, have from the first to the last, predicated the power to know God by the heart. This, no philosopher of any age or school, has predicated of the mind. But, granting that such a thing were possible, even after you have proved a God by arguments to the reason, how far have you advanced toward the solution of human destiny. If we may accept such high authority as Flint, the answer is—Not a step. You have not even packed your trunk for the journey.

The heart needs no argument to prove theism. It is an innate idea, or there are no basal conceptions in human nature. "My heart and my flesh crieth out for the living God."¹ "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God."² That is the true theory of the innate spiritual conception of the

¹ Ps. 84: 2.

² Ps. 42: 1, 2.

idea of God. The missionary to the densest heathenism, needs no argument for theism. It has swung in long strides, millenniums of years ahead of him, so that some knowledge of God is in every tribe and nation, long before the missionary arrives. But that knowledge is insufficient. Even the author of "Theism," after exhausting the argument to prove the existence of God, quotes from the Westminster Confession of Faith, Chapter I., Section 1, the statement: "The light of nature and the works of creation and providence are not sufficient to give that knowledge of God and His will, which are necessary to salvation." So that "The Confession of Faith" so much in disfavor in certain rationalistic quarters of the Church, has the last word to speak in one of the best modern books on this subject.

The sacred Scripture, inspired or uninspired, is written upon this basis of philosophy. "Though an host should encamp against me, my heart shall not fear."¹ "My heart is sore pained within me, and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me."² "Thou hast put gladness in my heart more than in the time of their corn and wine."³ "How long shall I take counsel in my soul, having sor-

¹ Ps. 27 : 3.² Ps. 55 : 4, 5.³ Ps. 4 : 7.

row in my heart daily.”¹ “I know thy pride and the naughtiness of thine heart.”² These are but a few out of hundreds of instances, where love, hatred, fear, courage, sorrow, joy and pride, are attributed to the heart by the writers of the Book. Why should we adopt the idealism of Aristotle or Plato, of Kant or Spinoza, and repudiate this realism of the word of God?

The revelation of Calvary—the Heart Side of God revealed through the sacrificial work of Christ, is the only authoritative word to man, and this revelation is made, not to his grey matter, but to his heart. Revelation, so far, agrees with philosophy, and yet philosopher and theologian alike go to sea in a tub, without chart or compass. The whole system of revealed religion is a warning against the attempt “to find out God unto perfection by rational processes.” Faith therefore, is “a saving grace, wrought in the heart of a sinner.”³ It has analogies in intellectual faith, but it is distinct therefrom.

II

In every department of life, there may be said to be two sources of knowledge; namely, personal experience and the testimony of others. By far the larger part of our knowledge comes to us through the latter channel. He who will believe

¹ Ps. 13: 2. ² 1 Sam. 17: 28. ³ Larger Cat. Col., 72.

nothing, but what he has seen or experienced, is worse than a fool. For him, the past has no legacy, the present no charm, and books no companionship. He is a Robinson Crusoe—a world in himself. He is his own law, his own penalty, and his own reward. There is no bridge between such an one and his neighbor. All the garments of such a person are homespun, and exceedingly grotesque. Most of mankind have learned that he sees the farthest who looks through the eyes of others. With such a vision, there are no hermits. With it, our little world expands from a village to a city; from a city to a world; from a world to a universe. Past ages become our teachers; great men of all times, our intimate friends and companions—the very members of our household. Our confidence in them establishes our knowledge of things beyond our ken. This is pure intellectual faith, dependence upon the testimony of those whom we have learned to trust. And so we recognize, in spiritual matters, higher authorities than our own experience, or even that of the more favored of our brethren.

When we were in school, the books talked to us. The arithmetic said, "Believe me." The geography said, "Believe me." The history said, "Believe me." So we believed what the arithmetic said concerning enumeration, although we

had but a limited knowledge of mathematics. We believed what the geography said, about the world's form, dimensions and topography, although we had become acquainted with but a very small portion of its vast expanse. We believed what the history said about generals and heroes and wars and cities and governments, although we had never witnessed a battle or visited a foreign city. We attended college, and again the books talked to us. The astronomy said, "Believe me." The geology said, "Believe me." The chemistry said, "Believe me." The geometry said, "Believe me." And we believed what astronomy said about the number and magnitude of stars, although we had never measured their arcs, triangulated their almost infinite distances, or estimated their orbits. We believed what chemistry said about the number and combination of elements, the analysis of rocks and the formulæ for acids, although we had never, except in a crude way, analyzed the acids, precipitated a mineral or used a retort. We believed what the geology said about the periods of history, the stratification and formation of rocks and the evolution of coal beds, although we had never witnessed the march of a glacier, erosion by water, or the decomposition and carbonization of vegetation.

In the same spirit we took up the Bible, and

the Books talked to us. The Genesis said, "Believe me." The History said, "Believe me." The Gospels said, "Believe me." The Revelation said, "Believe me." So we believe what the Genesis tells us of the beginning of things, although we were not present when God brought order out of chaos. We believe what history says about the wanderings of Israel and the cities that were destroyed, although we did not cross the Red Sea with God's chosen people or witness those dire judgments visited upon the cities of the plain. We believe what the gospels tell us concerning the life of our Lord, although we did not witness the crucifixion, burial or ascension. We believe the Revelation, although it is, oftentimes, hard to see how God, out of this ruined world, can ever rebuild Paradise.

Is this reasonable? Not necessarily. Reason has nothing to do with such credence. Reason is the scales of judgment. Such facts as we have alluded to, were not weighed by sight, experience or intellect. "Even in temporal things we live more by faith than by demonstration. All history is a matter of faith, not of scientific demonstration." We accepted such facts as true, upon the ground of confidence in the author. Thus the credence of the soul is founded upon the habit of believing the statements of reliable witnesses. If Young is authority on astronomy,

and Bancroft and Macaulay are authorities in history, why, pray, is not God authority in revelation? "If we receive the witness of men, the witness of God is greater." If we repudiate supernatural revelation, to whom shall we look for authority? Is it possible that men have grown so wise that they know more than God? So it would seem, when the word of man receives a more ready credence than a "Thus saith the Lord."

We are told by certain learned men, that God is too loving to punish the sinner. God says, "The soul that sinneth, it shall die."¹ "The wages of sin is death."² Who is right? Which statement shall we believe? I believe God.

Man tells us there is no place of punishment after death. God tells us, "And these shall go away into everlasting punishment."³ Who is right? Whom shall we believe? I believe God.

Man tells us, that if we do our best and live a moral and upright life, according to human standards of ethics, we shall at last be saved. God says, "Ye must be born again." Who is right? Which dogma shall we accept? I believe God.

The idea that a perfect God should have per-

¹ Ezek. 18 : 4.

² Rom. 6 : 23.

³ Matt. 25 : 46.

fect laws with no penalties attached thereto, is simply preposterous. Every one recognizes that law without a penalty is no law at all.

Who then, is authority in matters pertaining to the past, present and future of the soul? Manifestly the One, "who is the same, yesterday, to-day and forever." Upon these subjects, none can speak with authority but God Himself. No mere man except Moses and Elijah ever returned from the place of reward or punishment, and they only to talk with the Master of things concerning His death. No man ever understood the soul. Therefore, no man is capable of speaking with authority upon matters touching the eternal well-being of the soul. In this realm, God only is authority. Hence, we assert that it is perfectly natural to believe, even though our reason be unsatisfied. "If we receive the witness of men, the witness of God is greater."¹ Surely that is reasonable. If we can thus believe men whom we not only do not love, but do not even know, we certainly must be able to believe God. It cannot be possible that our faith in the family servants is greater than our faith in "Abba Father." Will we persist in going into the field with the drove of swine for husks, when "in the Father's house there is bread enough and to spare"?

¹ 1 John 5 : 9.

There are multitudes of natural things and forces, which remain to this day unexplained, but which we intellectually accept, and so the heart accepts many things mysterious, inexplicable. Who ever saw the force of gravity except in its effect, or the lifting power of the moon except in the tide? Who ever saw electricity except as it is revealed in light and power? What is electricity? Science answers, "I do not know." This is the same process of deduction with which Christ met the rationalistic questionings of Nicodemus. Accustomed, as he was, to weighing things in the balance of intellect, Nicodemus could not repress the question, "How can these things be?"¹ To his *mind*, such a thing as a second birth was not only unheard of, but it was impossible. He was slow to disassociate spirit and flesh. "Marvel not," said Christ. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; so is every one that is born of the Spirit." Christ here draws the mind away from a disputed reality in the spiritual world, to an accepted reality in the natural world, and He points out the fact that in both cases, the principle involved is precisely the same. The one accepted, because a matter of common observation; the other dis-

¹ John 3: 4.

puted, because observation was not sensible, but spiritual. Even *then* this Jewish ruler could not see it. Said he "How can these things be?" Christ expresses surprise at his inconsistent stupidity, in the words, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that *we have seen*. If I have told you earthly things and ye believe not, how shall ye believe, if I tell you of heavenly things." Which was as much as to say, "Well, well, Nicodemus, I am surprised that a professed 'master in the realm of the spiritual, should be so dense. But it matters not whether you believe and understand or not; the fact remains. I am speaking of what I *know* to be true." And then as though He would point out the fact, that the difficulty with Nicodemus was not one of the head but one of heart, Christ adds those few words which will live as long as time and then, in the hearts of believers, throughout eternity,¹ "And this is the *condemnation*, that light is come unto the world and men *love darkness rather than light*, because their deeds are evil."

It was a wise providence that fashioned the natural world and the spiritual world after the same ideal. As though God would in nature,

¹ John 3 : 16, 17.

give us a picture, or better still, an object lesson, of His plan in grace. As early as 1851, Dr. McCosh called attention to the fact that there was uniformity of type in all creation. "To which every given object is made to conform with more or less precision."¹ This idea was elaborated by Dr. McCosh, in collaboration with George Dickie, M. D., into a valuable treatise, in which almost every phase of the material world is shown to have been constructed upon one common idea, a "typical form." It hardly needs argument to deduce the facts that this typical form underlies the spiritual realm as well. Not in such a way as that the parts are interchangeable, for spirit and matter are essentially distinct; nor that the same laws of space, dimensions or gravitation, are interchangeable or interpenetrable, since they are two separate universes; but as though to maintain in the spirit realm, a continuity of thought and an identity of personality, a typical form of government seems to have been established, so that one realm can be used as illustrative of the other. Thus it came about that, when Nicodemus stumbled over a subtle force in grace, Christ points him to the counterpart in nature. And this was Christ's usual method of teaching truth. "Without a parable spake He not unto them."² When the disciples would

¹ Typical Forms, Chapter I., Section I.

² Matt. 13: 34.

understand the spiritual body and the workings of grace therein, Christ sets a little child—a natural body—in their midst. So when the world is to know something of the ruler of the spiritual world, God sends His chief attribute—Love—to be incarnated in Christ. Even that great foundation doctrine—the resurrection, was elucidated under the figure of a “corn of wheat,” and the “stars of heaven.”

We must not interpret the expression, “Natural laws in the spiritual world” to mean, that the laws of nature are operative in the realm of spirit. No, as we have indicated, the idea contained in this expression is, that the laws regulating the spiritual world are perfectly natural—that is, adapted to the nature of the spirit, when regarded by a heart that has been touched by the finger of God. They may be different laws, yet they are natural. When, therefore, we speak of heart faith as reasonable, we do not mean to imply that spiritual matters are subject to rational conception, but that it is according to the *laws* of reason, that they shall follow their own *laws*.

But we must not confuse object lessons with that which they represent. We are not to take the natural world as a law unto the spiritual world. It is an illustration. Christ always spoke in parables, and the Father spoke in parables, before Him. The words of prophecy concerning

the coming Messiah and King, proved the confusion of the Jews, for they lost sight of the spiritual significance of the prophecy, in the hope of having a natural king to sit upon the throne of David. We commiserate the Jew; we must have a care lest we fall into the same error.

See how concise is our Lord in the conversation with Nicodemus. He leaves no possibility for a reasonable doubt as to the true character of religious faith, which has nothing in common with intellectual processes, but which belongs to the deeper soundings of the soul. Until Nicodemus shall love God, he cannot believe. He may believe facts that float in the upper waters of the soul—the intellectual—but no matter what knowledge as master, and what wisdom as ruler he may possess, he cannot *believe unto salvation*, until he shall believe with the heart. Before a confused chaos can be transformed into an intelligible cosmos, the spirit of God must brood o'er the face of the waters. The command of God "Let there be light!" must be heard in the soul, before the eyes can open to the truth.

Some one has said that "doubt is a species of spiritual headache." Better say that it is a species of heartache—heart disease, in its last stages—heart failure. Certainly it is a disease. General O. O. Howard so regarded it. He tells us that

he once worked himself up into what he called the "measles of unbelief." It is a children's disease that always goes hard with adults. The General was seriously affected with it. He was feverish, talked incessantly, especially when Christians were around. One day, his mother laid her hand on his shoulder and said, "My boy, if I were you, I would not talk against the Bible, I would become a Christian. Learn to love the Lord, and you will learn to love His book." We need scarcely add that the General took the advice of that godly mother. It is wonderful how with a change of heart *comes second sight*. There must be some such suggestion in that passage, "Eyes have they, but they see not, neither do they understand."¹ Whenever a man goes to God for a new heart, he "comes seeing."

Heart belief does not imply perfect spiritual sight. This we can never have in the earth life, for "now we see through a glass darkly, but then face to face."² It is not even desirable that we should have perfect sight, for "we walk by faith and not by sight."³ We are not going to take in all revelation at a single glance, nor even after the most assiduous application. There are things which even "the angels desire to look into."

¹ Ps. 115 : 5.² 1 Cor. 13 : 12.³ 2 Cor. 5 : 7.

The larger a subject, the more sides it presents. You can perceive all the beauties of a cottage, at a glance, but you cannot take in all the features of beauty of a cathedral, in days of observation. Revelation is a cathedral, with columns and arches and groins and carvings, and divinely executed windows. No adequate conception of this divinely planned building can be secured in a casual glance from without, either as to form or intention. To be appreciated, one must enter, with a heart renewed by grace, and standing within the nave, one must study with devout mind, the architectural purpose; not the technique alone—how many workmen it required, how they were related to one another, and how one man's work had been placed with another man's requiring an architectural redactor to distinguish one work from the other. What we want, is the *idea* of the great architect. How does God speak to my soul in this cathedral of revelation? To the north is the Pentateuch window, through which streams the light of fact; to the east is the Prophecy window, through which falls the light of promise; to the south is the Gospel window, through which comes the warm light of grace; to the west is the Revelation window, through which streams the mellow light of future bliss and glory. Through all of these windows, the light of God's

love enters, to transform us by the renewing of our minds, to adorn us with Christian excellences, and to warm our hearts and cheer us on our way with new visions of eternal felicity. It was here that David the sinner stood when in a burst of melody he exclaimed, "Thy testimonies, O Lord, are wonderful."¹

If heart belief, as well as head belief, has its limitations, wherein lies its superiority? In the fact that darkness and light are both alike to it. The intellect will follow as long as it can see. The heart will follow the object of its love, even in the darkness. Love may be blind oftentimes, but its guides can always see. Intellect when blind, has no guide. It is the blind leader of the blind. "Both fall into the pit." Intellect must *see all*. Heart will *trust all*. Here lies the secret, for faith in its last analysis is trust. There can be no religious faith, that is not rooted in the heart. With this touchstone, how easy it is to believe. We believe, because we love; we love, because we believe. "Things that are equal to the same thing, are equal to each other." We accept the axiom in nature; we must accept it in grace.

There is no place here for a consideration of the great theological controversy of the age, as to the character of revelation. We concern our-

¹ Ps. 119: 129.

selves more with the practical utility of the Word of God. Even admitting that errors of transcription may exist, and questions of authorship be raised, the fact remains, that here is the revealed Word of Jehovah. In the main, it is generally accepted as inspired. In point of cardinal doctrines therein revealed, no question has ever been raised. All bodies of Christians accept the doctrine of man's sinfulness and the Divine remedy through faith in Christ. Enough. It is sufficient to know that we have a disease and that a remedy is provided. This is ample as a working creed for all men. It is not for us, in this discussion, to enter into the value or the extent of a creed for the Church. Suffice it to know that a condition of sin exists, and that God has provided a remedy in the redemptive work of His Son. Shall we refuse the remedy from the hands of the physician, until we shall have learned its chemical or physiological action? Shall we repudiate the essential specific, until we shall have mastered "*Materia Medicæ*." This were the height of folly.

When our heart shall be made right with God, the theology of St. Paul will be good enough for us, "I believe God."¹ That is to say, "God says so. I believe it." And this is heart belief—trust—faith.

¹ Acts 27: 25.

“True faith and reason are the soul’s two eyes.

One evermore looks upward and descries
Objects remote ; while reason can discover
Things only near—sees nothing that’s above her.
Though each is good, they sometimes disagree,
And sometimes both are closed and neither see.”

The World's Soul Famine

CHAPTER VI

THE WORLD'S SOUL FAMINE

THE human race is in peril of the curse prophesied by Amos;—"Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread nor thirst for water; but of hearing the words of the Lord."¹

"Is the human race doomed to starve?" This was the question propounded by Dr. Edward Atkinson, at a congress of scientists which recently met at Columbia University. In a learned paper he answered it by saying, "It will be that way, unless scientists get to work, and get to work without delay." He proved that the world is rapidly being denuded of its necessary supply of potash. Every crop of grain harvested, every tree cut down, is taking more or less potash from the soil, while none is being restored by any effort of nature. The entire auxiliary supply, which is very inadequate at the present, comes from a single mine in Saxony, Germany. Dr. Atkinson affirms that vast stores must be discovered somewhere, or soon there

¹ Amos 8: 11.

will be no food supply; for potash is the one great essential of vegetation. "Whoever," he says, "finds that supply, will be conferring a greater blessing on this country than he could do by unearthing all the gold and silver in the world. He will discover a mine far richer than Potosi, Golconda or Eldorado."

This story is corroborated by all the distinguished scientists who have investigated the subject. It is not the cry of pessimism that is sounded in the note of warning. Every student of agriculture sees how steadily land degenerates, and how much smaller is the yield, year by year. It is undoubtedly true, that starvation is before the human race in the early part of the twentieth century, if some remedy is not found. We who believe in God, know that the supply of potash will be found. God does not make a promise to the ear, to be broken to the heart. He has said,¹ "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

Several years ago, in view of the rapidly declining supply of nitrogen in the soil, the distinguished Sir William Crooks prophesied that "The world will be in want of food by 1930." The alarm was not without foundation. The danger was imminent, but God kept His

¹ Gen. 8: 22.

covenant of seedtime and harvest by a very insignificant means. The Southern farmers began to plant the pea vine between the rows of corn and cotton, and "Lo, the desert blossomed as the rose." It was found that all leguminous plants produced a bacteria, which, in dying, disassociated nitrogen from the atmosphere and restored it to the earth. No, the race of man will never be destroyed by starvation, any more than by a second deluge. But the danger is always looming up. Plant hunger must have plant supply, or it will degenerate and cease to exist.

Thus the *world* is showing, amid all present conditions of prosperity, a degeneracy, a threat of decay. There is something lacking in the great commercial and industrial prosperity of the nineteenth century, which will inevitably prove fatal to the twentieth century. It is not pessimism to affirm this fact. The world is moribund, even under the charm of a hectic flush. There is a famine of the Word. Men are being fed upon husks. Starvation stares us in the face. Thus has come about these days of decadent virtue, civic corruption, mercantile dishonesty and mob law. A host of political rogues have enthroned themselves in modern civilization, and with impudent effrontery they say, "What are you going to do about it?" All forms of im-

morality, dishonesty and vice, have become common, because Divine law is no longer recognized.

Religion is also decadent. The Church has shared in this degeneracy. Many of those even, who recognized *some* obligation to God, who go so far as to assist, by their influence and means, in supporting religious institutions, now disregard the Sabbath, and neglect the study of the Word, because they no longer count it of supreme authority. Multitudes of ministers are compromising the truth with human speculation. They no longer acknowledge the absolute authority of the Word of God. The speculation of scientists, among scholars, and the flippant and disjointed thinking of the public press, among ordinary people, are authority; and Custom,—the new Deity, rules the world. Such are some of the dangers that confront us on the threshold of the twentieth century. Is the cry that we hear only the cry of a peevish child at bedtime, or is it the sub-conscious moan of a starving age? Surely, it is the latter.

And what is the remedy? Many who recognize these facts and who express much solicitude, are expecting great things from education, in reforming these evils. Vast sums of money are flowing into this channel. During the past year more than fifty million dollars were given for educational purposes, beside the large amounts

that are annually provided for the public schools, by the state. Missionary societies have been hoping more from their schools than from their preachers. Whether wisely or unwisely, much of the money contributed for the evangelization of the heathen, has been expended for their education.

But the saving power of the world is not *education*. Such an affirmation ought not to seem implausible, in view of all that we know of China—that wonderful Oriental civilization; which was crystallized, as perfect as the diamond and as beautiful, at least a thousand years before the founding of Rome or the development of Greece. China claims to have discovered the art of printing eight centuries before Gutenberg attempted it. She had and used the mariner's compass several centuries before it was taken to Italy by Marco Polo in 1295. China produced the great sage Confucius, two centuries before Greece had given to the world its greatest treasure in the Stagerite philosopher. She made porcelain and paper, when our ancestors were drinking out of skulls and reading their breviary on runic stones. The principles of dynamics, hydrostatics, agriculture and astronomy, were taught in China when Moses was studying his primer in Egypt. She possessed the world's great conqueror—gunpowder, eleven centuries before

Mohammed fired the first cannon at the walls of Constantinople. Centuries before the Declaration of Independence was framed, China had accomplished that greatest achievement of American civilization—the education of the masses, and that to a more successful degree than we can hope to reach in another quarter of a century. Although the schoolboy in China must learn 25,000 characters in order to read intelligently, and the literati must become familiar with 60,000, yet there is no dark belt of ignorance in the Flowery Kingdom, and no appreciable per centum of children who cannot read and write. When we consider that China contains about one-third of the entire population of the globe, these facts will become all the more eloquent. And yet what has China done for two thousand years, but sleep? Has this high development in education in all branches, prevented decay? China has, for centuries, been merely a mummy. She has had a name to live, but is dead. There must have been something wanting in the great equation of civilization in the Orient. The potash and nitrogen have been missing. A broader education will no more regenerate a state than it will an individual. Educate a criminal and he will become all the more astute in his diabolical practices.

Another remedy suggested for these dangers

which threaten Church and state, is a *revision of Church standards* and the drafting of "new creeds." As though the irregularities of an irreligious age, might be corrected by a revision of creeds or confessional statements of the truth taught in the Scripture. The assumption is, that the world is going wrong, because we have stated the truth of Scripture too harshly. There seems to be an idea prevalent that a government can be made by a declaration of independence, and that a church can be created by a creed. Neither supposition is correct. These famous instruments of Church and state, *lived in men*, before the men lived who wrote them down. You could not have made the nation with one, or the Church with the other. Truth is eternal, and it is truth in the soul that creates, by a divine energy, the new men. Constitutions and creeds only express things as they are. If the national symbols do not express national character, the trouble is not with the symbols but with the character of the men of this generation. If the creed does not suit the Church, the trouble is not so much with the creed as with the Church. We should not cut down the sick man's clothing to fit his emaciated frame, but we should heal and nourish him till he fits the garments.

But this is not a question for present discussion. To cling closely to the theme, all of these

characteristics of the age indicate a *moral* starvation. Something has lapsed in the blood and fibre, which is making this an age of degenerates. We are not measuring up to our fathers, physically. It may be they ate more whole wheat, or their cattle fed upon grain and grass which had more potash or nitrogen in its composition, or they drank water which contained more carbonate of lime. Whatever it was, we are not as tall and large-boned as our fathers. We cannot remedy the matter by revising our hygienic symbols; by affirming that we need less protein, carbo-hydrates, hydro-carbides or minerals in the composition of our foods. Writing it down in our creed will not make it so. If we are a race of physical degenerates, there is no remedy but to select that food which proved the staff of life to our forefathers. What we need is not something to think about, but something to eat. The same thing is true of spiritual degenerates. Revisions of creeds and new theologies will not help us. Cutting the standards to fit the small measure of our present proportions may rectify glaring inconsistencies, but it will not alter conditions. The world is suffering from soul-famine. Give unto the world the true Bread of Life, not that of criticism, that it hunger no more.

Still another remedy that is proposed, is

more latitude in Church life. The golden age of religion always succeeds the deluge. The sick monk grows very pious. Creation follows chaos and the dark age and chaos return, after the race blossoms and produces its fruit. The reverse of this is also true. The new man created in the image of God, has always shown a tendency to degenerate. Lofty altitudes are not congenial to human nature. Noah went down from the summit of Ararat to a drunken debauch. Man has always been casting his eyes down into the valleys and seeking to adapt himself to lower elevations of moral grandeur. Noah was a better man than his sons, because he had seen more of God than they. Abraham, who had fled from the moral slime of Ur, was nobler than Isaac, who knew nothing of the immoralities of the Chaldean religion. The farther we get away from a pesthouse, the more careless we are of our health. This generation never saw Tetzels selling indulgencies in the streets, nor the miseries entailed by a corrupt religion such as was seen in the days of King James, who published "The Book of Sports." Then, the people went from the service of the Church on the Sabbath, to play games on the Town Common. Not realizing the value of the high and holy things for which our ancestors paid the price of their own blood, we want to get down

nearer base things. It is easier to accommodate ourselves to circumstances than to accommodate circumstances to ourselves. And so, beginning with the fathers who passed through fire, we gradually repudiate the Word of God, until we reach the same cauldron of igneous immorality out of which they struggled. We are three and three-fourths centuries from the Reformation, and are living in the evening of its day, but we have reached a point when, less honest than our Dutch ancestors, we take indulgencies without paying for them, and break the Sabbath without the sanction of authority.

There is no question but that the gospel is a remedy for an age of doubt. Doubt implies thought, and is an assurance that a sense of obligation is still felt. Doubt leads toward investigation. But will the simple gospel answer for an age of indifference; where all idea of obligation has ceased, and where men never inquire and never want to know? Certainly such a gospel as will be welcomed to-day by the mass of men in civilized lands, is not like the gospel of the fathers. It is a gospel that, if true, is not wanted, and if wanted, is not true. Such a gospel, although popular in Capernaum and Sodom, is so emasculated that it has no efficacy. We are told that we need a "New Theology" but it will not do for the age to be caught by a term.

The new theology of our age was just as new when Lot moved into Sodom. Theology then rejected supernaturalism and glorified man above God. It does so now.

A popular theology is only a reflex of the prevailing character of the times. It is like a lake that mirrors the objects on the bank with the fidelity of a camera. A new theology is always the image of God as seen in a new generation—at least, what there is of God in that generation. And God is never seen by the world, except in human character. The Deity of the theology of the present age is very kind and very blind, because that is the characteristic of many that pretend to still hold allegiance to God. An amiable and very benevolent people, that send corn ships to starving India and hand out nickels to street beggars, have the idea of an amiable God, who is just as sentimental and just as careless in His benevolences as they are. When the ferule fell from the hand of the schoolmaster and the rod from the hand of the parent, the sword of justice was snatched from the hand of God. We need no new theology or new creeds for a starving world. They are starving because their moral food lacks nutritive elements. A starving soul needs only the pure word of God.

And what are these elements which are found to be lacking in the preaching of to-day?

Strange as it may seem, they are the two great and fundamental doctrines of Grace, *Retribution* and *Blood Redemption*. The one, repudiated because "blood" is a word which should never be mentioned before a cultured assemblage; the other, repudiated because inconsistent with a human conception of a loving God. Thus, some ministers embark each Lord's Day, with but one oar with which to paddle the hearer to land, and others indeed put to sea with no oars at all, hoping for fair winds of popularity with which to make the passage. And so it has come about, that the preacher is proclaiming, either a blindly amiable God, or a purely ethical redemption. Is it any wonder then, that a spiritual famine stares us in the face? These fundamental elements must be restored to the soil, or the best seed will continue unfruitful.

A redemption without blood is bread without gluten. A law that has no penalty is no law at all. Rationalism may reject parts of Divine truth, but the parts rejected are the nutriment of the soul. A starving soul needs the pure word of God; nothing short of that will suffice. The pulpit is not here to reconcile, apologize for or minify the great doctrines of grace. When the prophet of God turns his back on duty and embarks for Tarshish, because the message is too harsh, he will ever find the storm at sea and a

fish's belly in which to repent his folly. If the patient is in danger, he should know it; it is not the sign of kindness when the physician blinds him to his condition. The more so when there is provided a way of escape.

The serious aspect of the conditions which we have noticed, is all the more pronounced, when it becomes necessary for a purely secular magazine of such standing as *The North American Review*, to undertake the consideration of this doctrine, under the title,—“What has become of hell?” The question is so ably treated by Dr. Shinn, that we cannot refrain from doing ourselves the honor of an extended quotation from the logic of his pen. In this article, the author first reviews conditions in the pulpit and the world. He speaks of the doctrine of retribution, as being tabooed by the pulpit, and consequently repudiated by the pew. He points out how important a doctrine this always has been; how faithfully it was formerly preached and how greatly it has affected the lives of men. This belief in retribution, says Dr. Shinn, “Has been the belief of Christian people from the beginning of Christianity to our own day. Now, almost suddenly, certainly with remarkable unanimity, men have well-nigh ceased to talk about it. It has ceased to be used as a motive for good living in this life, and men are

not told to prepare themselves here to avoid it there in the future.”¹

With such a statement of the facts as introduction, Dr. Shinn enters upon an exhaustive consideration of the causes that have led up to these conditions. He ascribes the repudiation of the doctrine to a spirit of revolt against the imagery, with which the imagination of ingenious men surrounded the fact of retribution. “Figurative language came to be taken literally; translated into the grossest materialism and then added to, until its very extravagance suggested revolt. But when the revolt came, those who would get rid of the materialistic views of hell, have so completely explained away all the figurative language in which reference is made to hell in Scriptures, that nothing is left.”

“These various theories—denials, explanations, etc., indicate a most unsettled condition of Christian Eschatology at the close of the nineteenth century. It is most seen from the uncertain sounds which proceed from the pulpit, and in the almost entire cessation of the appeal to fear. The appeals to fear have well-nigh ceased, and yet there is no fact which is so much in evidence as the fact of retribution. The law of retribution works in our present life. There is a sense of righteousness in all men, and all men

¹ *North American Review*, June, 1900.

know that unrighteousness brings punishment. However obnoxious it is to men, since there is such a thing as retribution, it must be set forth."

"The pulpit is losing some of its power, because it so seldom appeals to healthy fear. It has taken for granted that men could be always reached by appeals to their better nature. The fact has been overlooked that the better nature is often hidden from sight by the encrustation of worldliness and sin. It is this failure to appeal to fear that accounts in part for the decline of interest in personal religion, by so many."

Here we pass to the concluding remark: "What, then, has become of hell? It is not obliterated. It *cannot* be obliterated. Retribution exists as an awful fact, back of all figurative language. The time has come to recall the awful fact of retribution. But it must be done discreetly." These elements must be restored to the soil.

At first thought, such a résumé and such deductions may appear strangely incongruous in a treatise bearing the title "The Heart Side of God." To many, it may seem utterly out of place. But quite the contrary is true. The doctrine of retribution must be recognized before the doctrine of grace can appear. How is God to commend His love toward us, if not by setting forth *this very doctrine*, which, to many, has

become repugnant. Note the exact wording of John 3: 16. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not *perish*." It will be seen that God's *great love* is revealed by the very fact that He has provided a way of escape from the inevitable retribution. Eliminate the latter doctrine, and the former is impaired. The foundation walls may not be very sightly, but certainly we must not overlook them, or cease to mention them in the specification for our building. How is the physician to demonstrate his skill, save through the illness of his patient; and how is one to reveal friendship, unless it be when another is in dire need of a friend; or how is the philanthropist to reveal his philanthropy, except in times of great exigency? So God reveals His love in saving men from the consequence of sin. Thus "man's extremity proves God's opportunity."

Or, to view the fact from a purely humanitarian side, how is man to be made to feel his need of God's loving solicitude, if we gloss over the fact of retribution? It is just as essential to arouse one to a sense of danger, as it is to apply the remedy. What man will seek a physician before he shall have become aware of physical disorder. His very knowledge of danger impels him to seek a way of escape. No man is going to appropriate

the life preserver, until he is convinced that the ship is going down. He may believe in the buoyancy of cork and the value of life, but until his own life is imperilled, his faith is merely passive. It is the exigency that resolves the passive into an appropriating faith, which alone is the faith that saves.

Thus we see that regarded either from a divine or human standpoint, this doctrine, or to speak more literally, this *fact* of retribution is essential. If this be true, we are shut up to the conclusion that the pulpit must deal as faithfully with the fact of retribution as it deals with the fact of God's love. Repudiate the doctrine of punishment, and it is only a step to the repudiation of the doctrine of blood redemption. If man is no longer in danger of the penalty for sin, then the conclusion is inevitable—that he is no longer in need of a Saviour.

No one can read the Word of God without observing that the motive of the entire book is the setting forth of these two great doctrines of retribution and blood redemption. This has always been the message of the Book. It was to proclaim this message that the prophets were sent forth; it was to proclaim this message that the ceremonial observances were instituted; it was to proclaim this message that the Saviour came, and it was to proclaim this same message

that the apostles were commissioned. If these doctrines had not been elemental Christ would certainly not have preached them. In this age of enlightenment, let us not do violence to our best convictions. Either these doctrines are true or they are not true. If they are true, then they *are essential*; if not true, then there is no need for a gospel ministry. If there is no danger ahead, there is no need of a red light. Either there is no retribution, or the pulpit must lift up its voice in warning, as well as entreaty.

Popular preaching for the time presupposes that the people are weary of doctrines; that there is nothing in doctrinal preaching to satisfy the craving of a superior intelligence. The plea is made that this is a practical age, and the demand is for a practical message. The term practical is used, not in the sense that it is used by business men—of adapting means to an end, of doing that which will secure, in the briefest time, the largest success; but it is used to designate a kind of preaching which will point out specific duties to Christian people, in leading a life that will be pleasing to God. There has arisen, as a result of this mistaken idea of what is practical, a form of sermonizing called Ethical, in which moral questions take precedence. Many churches have organized along this line, with committees upon temperance, good citizenship, Sabbath observ-

ance, purity, and other social subjects. The study, in classes, of these questions, and their frequent introduction into pulpit discussions, is one of the marked signs of the times. This is truly a practical age, and many questions of personal and public morals are insisting upon speedy settlement. The foundations of society are being shaken by a new Samson, and there is reasonable ground for fear that he will get his arms around the pillars of the temple.

But our first objection to so-called practical preaching is, that it is not practical. It violates the fundamental idea of American procedure in interfering with the Divinely given liberties of men. Let every man answer to his own master, "Who art thou that judgest another man's servants?" The gospel nowhere lays down specific methods of procedure in dealing with questions of casuistry. It nowhere puts up hedges to mark the highway for the coming of the Lord. It points out and emphasizes great basilar principles of morality, and every one of these principles is either itself a great doctrine, or it is anchored in the fundamental doctrines of grace. The man who preaches so-called practical sermons, leaves the iron ribbed, twin screw leviathan of the deep, to take to a raft. He abandons the glorious illumination of the sun, to shut himself behind shutters and shades, with a candle dip by which

to read the great message of God to a lost world. It is not practical preaching to abandon principles for expedients; to surrender the Divine authority and method for some temporary scheme for the amelioration of flagrant evils.

Again, such preaching is not practical, because it does not succeed in accomplishing its object. The object of the pulpit is to influence the lives of the people, but the preacher who devotes himself to mere questions of reform, resigns his seat on the bench to act as policeman. So impracticable is the policy, that a large part of the cause of depleted congregations, and the enervation of Church power lies at the door of this quasi-practical preaching. Is it to be wondered at that intelligent people, although deeply interested in great social reforms, refuse to spend the time in listening to what is called a sermon, but which in reality is only the undigested, perhaps passing, thought of a minister, when their reviews and newspapers keep a more entertaining and better line of thought on the same topics constantly before their minds? Practical preaching is impractical, because it is not the most successful method of reaching the point aimed at.

A third objection, however, can be advanced against the method of preaching in the obvious fact that it antagonizes. No truth will divide Christian people in their service of Christ. Truth

will antagonize the world, but not the children of the kingdom. Any effort of the preacher to specialize, is sure to alienate some sincere and honest people, who may differ in their ideas of the best practical methods of meeting social evils. It is, therefore, far from practical to undertake to point out the method of dealing with such questions.

The whole fallacy of this modern and popular idea lies in the absurd proposition that our age differs from other ages. The same great underlying cause of every element of danger in this age has dogged the steps of *every age*. Jesus Christ, in His earthly ministry, met every social evil which any modern preacher is called upon to face. If the object of the ministry is that of a pioneer of the forest—to clear the land for future planting, then we need a special form of preaching for every age and nation. But the gospel is for all ages and nations. The seed must be sown in the field of the world before the clearing is made. Some seed fell by the wayside, and some upon the rocks, but we are commanded by the Master, “In the morning sow thy seeds and at evening withhold not thy hand, for thou knowest not which shalt prosper, this or that.” God, who alone knows what is practical, makes no provision in the change of the ages for a change in the character of preaching.

The actor who plays to the galleries, soon reaches the anti-climax when he is unworthy of the applause of the galleries. The artist who degrades his art, soon becomes degraded by his art, and so the preacher who preaches to his age, finds the age moulding him more than he moulds the age.

We are not making a caricature of the thought of those noble-hearted and earnest men who propose a method of presenting the gospel to suit the times. The brainy men in the pulpit, who think deeply along the lines of the great questions that arise in every age, may consider themselves justified in giving their attention to such problems, while they condemn sensationalism. But the preaching for the times, by men of distinguished ability, is of the same genus as the low sensationalism, which is so painful to all those who have the cause of Christ at heart. The man who walks across Niagara on a tight rope, is an acrobat as much as the one who walks a tight rope from the top of one building to another.

There is something which differentiates gospel preaching from preaching for the times: what is it, if it is not a permanent set of truths? The Apostle Paul found no occasion to adapt his preaching to them of Cæsar's household; and when in Athens, he declared the same gospel as

he did in Judea. He even pronounced an anathema on "an angel from heaven, which should preach any other gospel." One of the most significant facts is that Samuel and Isaiah and Jeremiah emphasized for their times, exactly the same doctrines that Paul preached so effectually, in his time—the sovereignty of God and the need of reconciliation with Him by repentance and faith in a Divinely appointed Saviour. An old trick of Satan is this attempt to impress the idea that special times need special remedies. There is but one road to hell—*sin*. And there is but one road to heaven—*Jesus Christ*—who said "I am the Way."

The great soul famine of the world is caused, not by the slothful husbandry that neglects to sow and cultivate, but by the failure of the husbandmen to restore the potash and nitrogen to the soil. The manner of portrayal and the method of presentation may have been somewhat faulty among the old time theologians, but the doctrines were faithfully presented and they were accompanied by mighty demonstrations of the Spirit's power. Judged by the results, as we have them in the mature men and women of our own day, the preaching of that time, despite its glaring faults, was on the whole more productive of strong specimens of substantial Christian manhood and womanhood than we can boast of to-

day. The potash and nitrogen, so freely used, has proved the most substantial element of strength in modern Church life. Few men, thus trained, are found among the number of those who are forever searching after some new thing. Such men rarely cast reproach upon the Church in whose cradle they were rocked.

The Heart of God—The Theme of The
Pulpit



CHAPTER VII

THE HEART OF GOD—THE THEME OF THE PULPIT

IN the spectral shadows that hover around the horizon of the new century, may be seen many portents of evil. On the one hand are a few hundred men who, with hearts alienated by the glitter of a new theology, are hoping, in revisions of old standards, to be able to appear with the fashionable crowd, in a new full dress of modern thought. On the other hand is the secular press seeking in loose creeds, a justification for godless gain. Such are some of the spectres of the Brocken, that loom up out of the grey dawn of the opening century. But out of the present darkness of rationalism in the pulpit and skepticism in the pew, we shall soon emerge into the light. Light and darkness are soon to blend together in the dawn. Even now, kneeling upon the hearthstone of time, *Devout Love* blows the coals of morning into the golden glow of a new dawn of Faith. The dawn may arise with thunderings out of the night, but a stormy day is better than the night.

During the century now speaking its last farewell, there have been repeated attacks upon the supernatural, both in experience and revelation. As early as 1853, Bishop Colenso made what was perhaps the most bitter rationalistic attack upon Scripture that has ever been made. So seductive did the dash and glamour of this attack prove, that it was not long before many of the brightest minds in the pulpit began to address themselves to the task of Biblical criticism.

Among the first to yield to this rationalistic tendency, was Charles Kingsley, theologian, philosopher, romancer, poet, preacher. So great was his influence that his writings have made a profound impression upon the present thought and life of England.¹ Later, under the same spell, the utterances of one of the leading American pulpits began to reveal a rationalistic leaning. The great Henry Ward Beecher, big souled, happy hearted, genial, democratic, genius crowned, soon became the champion of the new theology. As brave as the Cæsars, Napoleonic in strategy, brilliant and many sided as a diamond, he proved no small power in the forging of religious thought. His ability to charm his enemies with a smile, or rout them with as cold and keen a rapier as was ever swung, rendered him well-nigh invincible. But the grey dawn of the

¹ See Hurst History of Rationalism, page 468.

twentieth century breaks with no great champion of rationalism on the field of battle; unless we might except Dr. Cheney who, with the legacy of Robertson Smith's old cloak, and a few dillitante phrase makers, is trying to ride the popular wave of free thought.

Dr. Hurst aptly says, "The philosopher has always exerted a great influence over those who do not philosophize. He is regarded by many as the inhabitant of a sphere which few can enter; hence his dictates are regarded as fiat of a rightful ruler. Those who cannot understand him fully, often congratulate themselves that the few unmistakable grains which they have gathered from his opinions, are nuggets of pure gold, and entitled to the merits of becoming the world's currency." It is time we were learning that high sounding words are often the tombs of small ideas. The quasi-philosophy of higher criticism, like ragtime music and operetta songs, is very catchy. Because so easy, it is very acceptable to the smart set in the pulpit and the loose set in the pew. Thus Shakespeare starves while Boucicault fattens.

Higher criticism is so easy. It can prove Bacon to be the author of Shakespeare as easily as it proves Baruk to be the author of Isaiah, or some one else the author of the Pentateuch. It has little foundation in facts, and so "lays its stones

in fair colors" and revels in imagination, with its "perhapses" and "possibles" and "probablys." Then, as though it had the finest major and minor premises ever known, it boldly "therefores." This is an age of bold speculation in Wall Street, and no less so in the intellectual exchanges, and watered stocks in both are very active.

The whole substratum of this modern rationalistic fad is a simple stone; the glorification of man as man. There is no place in it for the royal, but humble Psalmist's words, "What is man, that Thou art mindful of him?"¹ The whole trend of thought appears to be, "A spirit of self-assertion, which lies so deep in what may be called the religion of literature, that it regards all reform of the individual man as being an evolution of some hidden nobleness, or an appeal to a perfect internal light or law; together with what may be called the worship of genius, the habit of nourishing all hope on the manifestation of the Divine by gifted individuals."² We see in it the same as the author of these words, "a connection with Pantheism" and "an influence definably antagonistic to the spirit of Christianity."

The *preacher* for the twentieth century there-

¹ Ps. 8: 4.

² Bayne's Christian Life, page 14, American Edition.

fore, needs some consideration. It is impossible to predict what he will be, but it is a very easy task to define what he ought to be, and what he ought not to be. He certainly ought not to be what the brilliant lecturer of the Hartford Theological Seminary, on the Carew foundation for 1900, defines him, "The blending of an art and an incarnation."¹ Certainly not what the author defines as an incarnation—that it "relates itself to every special age or fresh social environment, in a certain style and form derived from that age, and suited to that environment." To find the colossus of the pulpit for the coming century, or for any century, it does not seem to us that the most promising place to look for him is in a composite "theology." This is precisely what the lecturer did, when he cast his lectures in the mould made by a hundred answers from the students of several theological seminaries. It is no wonder that we find such a definition when, as the author of it tells us, it was framed upon the questions addressed to some bright young men upon whom "professional fetters have had no time to bind their spirit; unfortunate experience to chill them; their own special peculiarities no opportunity to precipitate themselves into

¹ Report published in advance in *Homiletic Review*, May, 1900.

rigid, partial and unmanageable theories.”¹ Certainly we cannot learn from men old or young, who, in view of their life work in the highest calling on earth, begin with such questions as, “What do *men* expect from a preacher of to-day?” “What is the message which *this age* needs?” “Can a man *definitely count upon* receiving *special aid* from on high, in addition to the natural powers of his own mind?” “How can I realize three things:—First: The field in which I have to work—*what people are really thinking and feeling?* Second: *What I have in myself?* Third: How the Holy Spirit *might be supposed to influence the mind*, and how shall one render due obedience to the impression thus conveyed?”

All these questions, almost without an exception, manifest a rationalistic tendency; a skepticism concerning the supernatural; a self-consciousness, and a lack of that fundamental idea that a gospel preacher is God’s servant, not man’s—a preacher of the Word, not of what men *want* to hear. The pulpit of the coming century has no more occasion to be rationalistic and time serving than that of the first century.

This leads us to a query. What is the meaning of all these tendencies? Surely, the last act in the drama of redemption is on. What part then

¹ Idem, page 396.

is the pulpit to play? Unquestionably, the pulpit must maintain great moderation. The minister, of all others, must not lose his head. Discipline and cool-headedness are of the utmost importance as we marshal the hosts of God for the final struggle. Let the officers become unnerved, and the army will be put to confusion; defeat will stare us in the face. Heed the advice of St. Paul: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God."¹

The logic of events proves, beyond question, that this is the best age of any in the Christian era for the preacher. It is an age that puts him on his metal, and calls for coolness of judgment, a level head and a true heart. The minister is passing Scylla and Charybdis, but he wants no cotton in his ears. That will do for the heathen Ulysses, but not for the Christian minister. If the sirens sing, let him have the flute of Orpheus with which to charm his fellow-travellers. The seven labors must be performed. He must wield the club of Hercules. Above all else, he must be

¹ Eph. 6: 14-18.

as calm as a physician in an epidemic, or a captain in a typhoon. If the captain lose his head, what will become of the passengers? He does not need a new chart and compass because the gale is more severe than usual. He does not need new creeds or new philosophies because new problems confront him in a new age. He needs only to do what the disciples did in the storm on Galilee. He must call upon the Master who sails with us, for the only power to rebuke the winds and the waves in their chilling storm of rationalism, is the voice of the Christ saying, "Peace, be still."

Eminently, the true aim of preaching is to find the shortest road to the heart, conscience and will of men. Wendell Philips tells us that the Czar upon one occasion called a civil engineer into his presence, and laying a map of the empire before him, he pointed to the capital and a town upon the frontier and said, "Build me a railroad connecting these two places."

The engineer set to work. He journeyed from one point to another, getting some idea of the topography of the country, the value of certain mountains for their ore and certain districts for agriculture, of certain prominent cities for commerce and certain strategic points for military operations. From his notes he made a map of the proposed road and took it to the Czar.

"What is this?" said the astute sovereign, as he gazed upon the red line that zigzagged across the map.

"This, sire," said the engineer, "is the railroad which you commanded me to build."

"Railroad! railroad! Why it looks more like a serpent. I like it not. I ordered you to build it between two points," said the Czar.

"But here are valuable mines that should have an outlet. Here is a city that should be brought into touch with the capital, and here is the most valuable agricultural district in the empire," said the engineer, as he pointed to this spot and that spot upon the map. "I have laid out this map so that a large area of your majesty's domain may be benefited and developed by the road."

"Sir," replied the Czar, indicating the places as he spoke, "I commanded you to connect this point with that point. Do so by the shortest route and with the utmost dispatch."

Christ commands His servants to go by the shortest road direct to man's heart. He nowhere tells us to preach so as to give the best information and the most modern intellectual fads, important though they may appear to be. He directs His servants to preach to men who are lost, in such a way as to reach the citadel of their nature without delay. No doubt many mines of fruitful thought might be opened up by an able

and scholarly preacher, but let the miners do that work. The pastor is not an intellectual miner. His mission is to find the shortest road between the heart of the sinner and the heart of Christ.

It is true that every text leads to Christ. It is likewise true, that every text leads to the sinner's heart. Thus Christ is at one end of the line, the sinner is at the other, and the text is but the road between them. Every text that does not prove a ladder of light, with God at the top and the sinner at the foot, and upon which the angels of God may ascend and descend, should never be used as the starting-point for a sermon. Unless we be in the highway from Christ to man, the sermon can never reach its true goal.

The pew is growing cold and the number of conversions has decreased, primarily, on account of the cold intellectuality that has prevailed in the pulpit. There never was an age more opulent, with bright and finely educated preachers, than the present, but it has been an age of light without heat; of brilliancy without heart. Like the iceberg, there has been glitter, but no warmth. We cannot refrain from citing a case in point. There is a city of some 15,000 inhabitants, in which, during an entire year, the actual accessions to the Church were but thirteen souls. This statement will prove all the more startling, in view of the

fact that the figures represent the entire year's work of five churches of one denomination. What is more, several accessions by letter are included in the number. If a mill ceases to be productive, one of two things may reasonably be concluded: Either the firm has gone out of business or the operators are on a strike. Certainly, the fires are out. In any case it is a condition to be deplored. The fires need rekindling in many of our pulpits. We have lost sight of the great mission of the Church to the unsaved. Pastors have turned over to peripatetic evangelists, the grandest work of the ministry. Evangelism is a very unusual thing in the pulpit nowadays. If it exists at all, it is only by spasmodic spurts that the fact is revealed. Either evangelism must be made more prominent or the Church must die. Says Dr. Watson in his "Care for Souls," "History leaves unanimous testimony to this point. When the Evangel ceased, or fell into contempt, the Church grew weak and corrupt. When the Evangel asserted its ancient authority, the Church arose and put on her 'beautiful garments.'" And he adds, "The work of the pulpit in our day is not so much to teach or define, as to stimulate and encourage. That minister who receives a body of people more or less cast down and wearied in the great battle, and sends them forth full of hope, good cheer and enthusiasm, has

done his work and deserved well of his people." Having been asked to write an article for *The Observer* upon the subject "How far should the Pulpit be Literary?" Dr. Van Dyke replied in a letter, to this effect; "I do not believe that the pulpit should be literary at all. It should be evangelistic." Not that Dr. Van Dyke disparaged in any way that which has made his own pulpit efforts resplendent with literary culture, but that he would not make æsthetics the object in the pulpit.

And this is what many regard, and the Bible declares to be, the foolishness of preaching. To be sure, preaching is always foolishness when measured by the kilometre of the schoolroom. But when the results are measured in the light of eternity, who shall be able to tell the height or depth, the length or breadth, of the sermon that moved some poor soul to flee unto Christ for salvation. If God had intended, in religion, to feed the cultured *mind*, why did Christ address Himself to the task in the language of the common people? Why did He supersede the profound words of the rabbi with the language of the parables? Or, if Christ had intended to reveal Himself to the *intellect* of succeeding generations, in the speculations of a progressive philosophy, why did He gather around Him, such humble and unlettered men as were found in that

company of disciples? If religion was to be the object of scientific analysis, why was Paul, the only cultured and philosophic apostle, so pronounced against the schools of the brilliant Augustian age in which he lived? How blunt and ridiculous that first chapter of Paul's first letter to the Corinthians must have seemed to the naturalists, rhetoricians and scholars of Rome. "For God sent me, not to baptize, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?"¹

The Word of God is the only text-book for the pulpit, and the Incarnation proved the Word to be the very heart of God. "And the Word was made flesh and dwelt among us, full of grace and truth."² Observe that the pulpit's theme is not politics, nor poetry, nor ethics, nor literature, nor the lives of great men. Our theme is Christ, the Incarnation of the Heart Side of God. Not that we would, for one moment, be-

¹ 1 Cor 1 : 17-20.

² John 1 : 14.

little intellect or advocate less mental illumination and less careful training for the gospel ministry. A man need not be ignorant upon all other subjects to become a specialist. The most skillful physicians are, as a rule, the most broadly cultured men of their profession. Let the physician be educated thoroughly in every branch of his calling, but let him refrain from all discussion of therapeutics in the presence of the patient. Above all things, he must not discuss the symptoms of other cases that he may be treating lest the sensitive organism of those even, who to all outward appearances are well, may be so wrought upon that these very maladies may be superinduced.

The minister must abstain from *discussing* philosophy or politics, or even religion itself. No good can be looked for as a result of discussion. "Every man returns to his own house" when the discussion is over. He believes just what he believed before. Bodily convalescence demands a peaceful frame of mind and the absence of all mental excitants. The physician who violates this rule is not qualified to minister to diseased humanity. Much more is this true of the pulpit. When the servant of God attempts to minister to the soul, his whole thought must be centered upon the question "How can I best reach that spiritual diseased organ, the heart?"

A part of that disease is human philosophy. The theory of homeopathy, that like cures like, may apply in physical ailments but never in cases of spiritual disorder. Surely nought but harm will be done when debate is aroused or the toxine which produces disease is administered.

While preparing this chapter the writer strolled out to a rustic summer pavilion, in the charming grounds of a popular pleasure resort. Here he discovered a lady who is widely known in the religious circles of a certain locality. She was earnestly engaged in reading a philosophic treatise on oriental religions. It was a book written in a most fascinating style and presenting in the most plausible and charmingly graceful manner the forms, ceremonies and superstitions of heathen religions. We expressed surprise that we should find her under the charm of the serpent in this new Eden. She attempted to justify her conduct, and her conversation soon revealed the fact that she had, unknown to herself, approached the very border land of infidelity. Nothing but shreds and patches of her once beautiful faith remained. With a naturally philosophic mind, but poorly trained in accurate scholarship, she had undertaken a course of reading suggested by her pastor, as a sequel to a course of quasi-philosophic sermons which he had delivered on the literary criticism of the

Bible. Having abundance of leisure she had faithfully studied the books recommended. Her mental appetite being sharpened, she continued her reading until thoroughly enamored of the subject. Under protest of her conscience she determined to pursue her investigations to the end. Ashamed to allow her friends to know what she was doing, she had, like an opium eater, secretly bought scores of books of the same character and in solitude had voraciously devoured them. The spark of skepticism had thus been fanned into a conflagration that had destroyed the dearest treasures of her faith. She was now ready to renounce the religion of her fathers, with its certitudes and its glorious historic results, for the uncertain speculations and the pseudo-philosophic abstractions of heathenism, whose fruits had in ages past been licentious and blighting to all that is noble in human nature. So blinded and fascinated was she that she had lost the power of discriminating between a true and false argument, and was surprised that she could not convince the writer with her sophistries.

A very unusual case? Granted. Few minds are as capable and as hungry as hers. But not unusual in the results when one has started on such a course. How easy it is to switch a great train with its powerful locomotive, from one track to another. Darwin and John Stewart

Mill were intellectual giants yet, when off the track, the mind of one became atrophied to religious truth, and the other became a reasoner so flagrantly false, that it seems this intellectual giant, like Gulliver, had been bound by the Pigmies.

In the case which we have cited, the sermons, (perhaps it would be better to call them lectures) of her pastor, had shunted an otherwise good mind on the down grade and the evil track.

Another, and more ordinary case, illustrates the vacillation of reason; how unreliable it is as a guide to truth. A young man of our acquaintance of fine intellectual acumen and rare sincerity, endowed by nature and grace for the holy calling of the ministry, entered college with that profession in view. After taking his degree from one of the finest universities in America, and completing the prescribed course in a theological seminary, and after receiving a most flattering call to a city church, to the surprise of all his friends, he entered a law office, where he is to-day preparing to be admitted to the bar. To some of his closest friends in the ministry he has frankly confessed that his faith had become unsettled by the philosophic discussion to which he had listened in the class-room and pulpit during his course of education. It would be a blessing to the Church if there were more of the kind of honesty which this young man exhibits in refusing to enter a

pulpit while skepticism dominates the mind. Many young men do not catch their balance until they have been a year or two in the ministry and have learned, by contact with awakened souls, that argument cannot convert, and reason cannot guide a soul out of darkness into light. The Master went to the root of the matter when He told Nicodemus, "Ye must be born again," and the Church has no reason, from present indications of the impotency of rationalism in saving souls, to drop the distinctive term, A change of Heart.

Christ is the only remedy for sin. An evangelical gospel is the only theme for the pulpit. This is the only gospel for an era of rationalism. Dr. Joseph Parker, whose ability as an effective preacher has had a wonderful influence on the thinking people of London and the whole of England, says: "The most Godly people in a congregation do not want in a sanctuary exercise to hear anything about science, about criticism, and even as little as possible about the pope, and nothing at all about evolution. The men who have exercised the profoundest influence in the Christian pulpit, are the men who have kept most strictly and most fervently to the declaration, that Jesus Christ came into the world to save sinners."¹

¹ *Homiletic Review*, March, page 205.

The fault of the pulpit during recent years has been in discounting its own great theme. To preach Christ effectively is the highest art. It requires more of a specialist's devotion, and sympathy of heart, than any subject that focalizes the intense thought of great men. What scholarship is more profound than that required to produce "The Life and Times of Jesus, the Messiah," by Edersheim? What brilliancy more scintillating and entrancing than Renan's "Life of Jesus"? How broad is the theme, when we remember that it includes all human history, and that it embraces the knowledge of the best thought of all the centuries of the Christian era, in poetry and art, and even philosophy.

Why, then, should a preacher leave the rich clover fields of his own pasture, to feed on the stubble of other pastures? The richest field for the thought of great men, is the pulpit. The finest theme for genuine oratory, is the true theme of the pulpit. The most inexhaustible mine for genius to work, is the pulpit's own book—the Bible. The first lesson for a preacher to learn, is to value his calling. When a man finds that he has a bonanza, he does not go prospecting in worn out and deserted diggings. The finest roll of honor in human history is that of the eminent men who in the pulpit have preached Christ and Him crucified. It is useless to go over

the names. Almost any intelligent person can name them by scores and hundreds; while of every class of men—soldiers, scholars, artists, scientists, one can think of but few that are really eminent. If the object of a young man were simply to become eminent, there is no field that affords the opportunity equal to a Christ-themed pulpit.

We have nothing harsh to say of those reverent and scholarly men, who are devoting their lives to the subject of Biblical Criticism. We profoundly admire the work of the many and noble exegetes that have furnished the best weapons and ammunition for the soldiers on the battle line. We are even grateful for the attacks of rationalism on evangelical religion. There has been an indirect service rendered to the cause of Christ by every violent act of opposition. God has, in all ages, made "the wrath of man to praise Him, and restrained the remainder thereof."¹ The best time for religion is when the devil is most active. A Hume, a Voltaire or an Ingersoll, has always proved a decided stimulus to real religion, but "Woe to that man by whom the offence cometh."² The garrison is always more vigilant in presence of the enemy. But how ineffectual has been every attempt of the pulpit to discuss the questions raised by such

¹ Ps. 76: 10.

² Matt. 18: 7.

antagonists; not because the preacher is incapable, but because the audience is never interested. Perhaps in any congregation there may be one in one hundred who is sufficiently interested to listen, but that one could be reached more effectively by the printed page than the pulpit diatribe. Discussion is, therefore, profitless.

Much more ill-chosen for pulpit treatment are themes that interest the secular press. Here lies the great temptation to the pastors of city churches. It is very pleasant to read your name as "an eminent divine" or "a great thinker" in the bold headlines of your morning newspaper; to have your distorted image in a coarse wood cut in a prominent and widely circulated journal. That is glory. That is fame. But oh, the degradation of the glorious throne of Jesus Christ; the one exclusive place where He is to receive all honor. Still worse as a theme, is philosophic speculation or rationalistic biblical criticism, or politics, or a catastrophe, or social science, or even moral reforms. Wise as some reforms are, bad as are the abuses in government, and destructive as is intemperance, the preacher must never forget that a reform effected by law or popular uprising is only a makeshift. It is only a chock under the wheel; a break to check the speed; ballast to steady this great rushing, ponderous civilization of ours. What the pulpit

should seek, is the curing of ills and the destruction of vice. This none but Christ can do. With Christ in the heart men do not require checks, nor laws, nor retarding brakes. A heart religion, preached by a heart preacher, holding up the heart of God—the Lord Jesus, to the heart of men; this is the only way to save the individual or the state. We can never regenerate the state unless we regenerate the individual. We can never regenerate the individual until we introduce him to Christ. If the preacher believes this, he will have nothing to do with anodynes and anæsthetics; with legal plasters and stimulating excitants to popular clamor. We do not deny in this plea, that any and all things that interest men, can be used to illustrate; nor that there are times when iniquity should be rebuked. We only affirm that, except for illustration or illumination, or for exalting righteousness, extraneous subjects should be excluded from pulpit treatment.

As a citizen and a member of society, the preacher ought to be a man among men. The more that good men are thrown into the strenuous life of this age, the more wholesome and pure will be our cities, states and nations. The pulpit, however, has but one theme, and the preacher, as a preacher, but one great duty. He is a soul-winner and a man-builder. He who is

true to this mission, reigns on the highest throne of earth—the hearts of men. Here he rules with the greatest sceptre—the power of God. With such a man in the pulpit, there will be confidence in the pew. A church with such a pastor will outlive every storm, ecclesiastical, political, social or doctrinal.

But some one may say, “There are some men in my congregation who have their honest doubts and perplexities concerning these great religious problems. Surely your rule will not apply to pastors of such congregations?” The rule is without exception, so far as the public work of the minister is concerned. In the pulpit he is God’s man. He has a commission from God, which he dare not disobey. In his private relations with men, there *may be* exceptions to the rule, though the author cannot believe that there are. No better example of dealing with doubts can ever be found than that of the Master Himself. He had an honest doubter among His disciples, who was as much grieved at the loss of his friend and teacher as any in the college of apostles. His grief, like that of many who are bereft, made him seclude himself when the others were present at the regular service. Thomas was absent from meeting, and so lost the valuable lesson of the day. This retarded his development, as is always the case, in school or

church. When his brethren told him of the appearance of the Lord on that first Sabbath morning after the resurrection, he said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." That is; he must recognize by sight and touch, two organs of sensation, the reality of the resurrection identity. After eight days, the disciples are assembled again, and this time Thomas is present. Then Jesus stood in their midst and said: "Peace be unto you." "Then," as the narrative indicates—immediately, "saith He to Thomas, reach hither thy finger, and behold My hands, and reach hither thy hand and thrust it into My side; and be not faithless, but believing." And Thomas answered and said unto Him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believed." ¹

There are no arguments like the wounds of the Christ, for a doubting heart. When the disciples at the first appearance "were terrified and affrighted, and supposed they had seen a spirit," Christ showed them His wounds. When Thomas doubts the fulfillment of prophecy, Christ shows him His wounds. ² There is absolutely no other

¹ John 20 : 26-29.

² Luke 24 : 36-39.

ground for an acceptable faith. The minister who attempts to improve on this Christ method of dealing with doubt, has missed his calling and dishonored his commission. He may be an inventor; an originator: he may even be a genius; a scholar; an orator: but he is not a true disciple—a “follower” of Christ. He may cut a broad swath in the harvest field of intellectual grain, but he cannot be a harvester of souls.

Phillips Brooks says: “The preacher who thinks that faith is the holding of truth, must ever be aiming to save men from believing error, and to bring them to the knowledge of what is true. The man who thinks that faith is personal loyalty, must always be trying to bring men to Christ and Christ to men. Which is the true idea? That, as I said, is not for me to discuss. But I may beg you to consider seriously what the faith was, that Christ longed to see in His disciples, and what that faith must be, whose ‘trial’ or education St. Peter says, ‘is much more precious than gold that perishes.’ Such words as those carry us inevitably into the realm of character, which we know is the one thing in man, which God values, and for which Christ labored and lived and died. This does not seem to me to make the truth about the preaching of doctrine very plain. The salvation of men’s souls from sin; the renewing and perfecting of

their characters is the great end of all. But that is done by Christ. To bring them to Christ that He may do it; to make Christ plain to them, that they may find Him—this is the preacher's work. But I cannot do my duty in making Christ plain, unless I tell them of Him, all the richness that I know. I must keep nothing back.”¹

This doctrine of Christ's sufferings is the great central fact of His whole work. Is it not the core of all doctrine; the foundation of all truth; the organon of interpretation of all Scripture? There are many pastors of so called orthodox churches in this country, who plainly and emphatically say they never refer in their sermons to “the blood.” They say it is not considered in good taste to make use of the word in the presence of a cultured audience. No wonder that there is so much doubt. Can it be possible that we have drifted so far?

The wounds of Christ constitute the foundation of every doctrine that the minister is called to preach. The vicarious principle lies at the root of all true preaching.

The vicarious principle constitutes the foundation of *redemption*. “Ye are redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ.”²

¹ Lectures on Preaching, Phillips Brooks, page 127.

² 1 Pet. 1: 18, 19.

The vicarious principle constitutes the ground of *Divine forgiveness*. "In whom we have redemption through His blood, the forgiveness of our sins."¹

The vicarious principle lies at the foundation of *justification*. "Being justified by His blood, we shall be saved from wrath through Him."²

The vicarious principle constitutes the ground of *peace*. "Having made peace through the blood of His cross."³

The vicarious principle is made the ground of *nearness to God*. "Now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."⁴

The vicarious principle is made the embryo of *eternal life*. "Whoso eateth My flesh and drinketh My blood hath eternal life."⁵

Who will say, in the face of such an array of evidence that there is any other theme for the pulpit; any other ground for faith; any other message for a sin-cursed world, than the "Heart Side of God" as revealed in A Wounded Christ. The man who preaches the atonement as he finds it in the cross, touches the human heart at every nerve centre. There is no sin that it does not cause to quiver; nor sorrow which it does not soften. There is no duty which it does not in-

¹ Eph. 1 : 7.

² Rom. 5 : 9.

³ Col. 1 : 20.

⁴ Eph. 2 : 13.

⁵ John 6 : 53, 54.

spire and no difficulty that it does not relieve. The cross is the panacea for all world troubles.

We have heard it said that the pew is demanding critical preaching nowadays; that the congregation expects the pastor to take up the subjects that are agitating the church. But is this true? We do not believe the claim to be substantiated by fact. Such an appetite rarely exists, unless it has been cultivated or encouraged by the pulpit itself. If ill-advised ministers had not alarmed the church with the cry of "danger," Biblical Criticism would, in all probability, have prosecuted its important work without interruption, and very much to the glory of God. Fortunately for some ambitious ministers, the penalty for putting forth the hand to steady the ark of God is not what it was in Uzzah's day. Uzzah's punishment *is* meted out though in different form, for empty pews prove the death of many a minister. Almost every church where this lesson is ignored reports, "a beggarly account of empty boxes."

Christ never condescended to stand on the defensive. All His preaching had such a ring of positivism, that there was no need of defence; hence the common people heard Him gladly. They wanted definite truth, and they found it in His preaching. Such is the character of preaching that the world would have to-day.

The pew is tired of hearing what we *don't believe*. They want to know what we *do believe*. Men have doubts enough of their own. We all have doubts at some time or other. Let no teacher put a problem upon the board until he has solved it for himself. Such procedure always weakens the respect a pupil ought to have for his preceptor. No one can write Q. E. D. but those who have stated and proved the problem of the atonement.

Six years ago, a certain lady moved to one of our large cities. She had been a Christian from early childhood, and in the church from which she came, she had been one of the most active workers. No sooner was she settled, than she began to look for a congenial church home. She went from church to church, remaining from one to three months in every case, until finally she made up her mind that she must continue homeless; for she no sooner thought *herself settled*, than something would be said from the pulpit that *unsettled her faith*. When we met her, she was almost beside herself. Her first remark was, "What am I to believe? Is there *anything* in religion that is positive?" Oh, how much more good a single sermon, with a warm heart, would have done that soul, than all the research, logic and invective of a hundred treatises on creeds and dogmas. She went to

church for bread and she received a stone. This but fairly illustrates the hunger of an average Christian. *The pew wants bread.* Bread from Heaven; not from Germany. The Word of God made flesh in Christ.

Another indication of this hunger in the pew is found in the modern movements for the deepening of the spiritual life. Christians are not satisfied with always being babes. They are conscious that their spiritual lives are being dwarfed and stunted. Thus it has come about that modern conditions have furnished a fertile field for all sorts of isms. Some one has said that sanctification is rapidly degenerating into cranktification. This is eminently true. But who is to blame? Surely not the pew. If the mother will not feed the child, who will blame the latter if it shall hunt its own food, even though that food prove poison. The pulpit must recognize these conditions and address itself to the task of providing those things that shall *build up* the believer in his most holy *faith*.

"Well, Dominie," said an old ex-sailor, as the minister was passing his house on his way to church, "what are you going to give them this evening?"

"The straight gospel, pure and simple, Captain," replied the pastor.

"Then I'll come and hear you," said the sailor. "You see I do not take much stock in the criticism and discussion of creeds that you've been giving us lately. It may be well enough for the young folks, but I find that I am getting too old to venture out to sea."

The old captain was supposed to be very eccentric, but perhaps he was not so much so, after all. As we grow older, we become less venturesome. At all events, when precious lives are committed to our care, it is better that we should stay in the river, where navigation is made more easy by the chart, the buoys and the range lights.

The duty of the pulpit, in this age of unrest, seems clear. It is to stick to one theme and do one God-appointed work. With his usual dash, Dr. Parker gives the summary of his evolution as a preacher, in the following words: "I recall, with vividness, three periods in my evolution as a preacher. First, the period when I revelled in climaxes and in general verbal thunder—a very young experience. Second, the period when I began to think more of the things I said than of the way of saying them—a distinct advance. Third, the period when I clearly saw that I had not to invent a gospel, but to preach one—the greatest advance of all." It were a blessing indeed, if the pulpit of to-day could

rise to this conception of the mission of the preacher. Manifestly, in this idea lies the secret of pulpit success.

When the Jews sent priests and Levites to Jerusalem, to ask John who he was, he replied, "The voice of one crying in the wilderness. Make straight the way of the Lord."¹ That has the true ring. John did not claim that he was a Messiah or a leader, or even a teacher. He was simply a voice. The Bible is God's voice speaking unto us. The pulpit is man's voice speaking to the world. In both cases the message must be, "Behold the Lamb of God." To hear God's voice, and in turn, to be a voice, is the whole duty of the true minister. That the voice may have a hearing, it must have mind back of it, or it may proclaim an error; it must have heart back of it, or it will be as sounding brass; it must have the spirit back of it or the message will not burn.

The day is at hand. "The morning cometh." We hail with enthusiastic satisfaction the unrest and controversy of the age, for we recognize therein the first blushes of the dawn. If we might prophesy for the twentieth century we would say that it is to witness the discarding of the philosophy of Plato, Aristotle and Herbert Spencer, for the philosophy of Christ; that it is

¹ John 1: 23.

to witness the proclamation of a message born of a deep conviction, a soulful passion and a loving heart, and the theme will be: Christ Crucified—the Heart Side of God.

DAWN

“Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear.
That song of Love, now low and far,
Ere long shall swell from star to star;
That light, the breaking day, which tips
The golden-spired Apocalypse.”

—J. G. Whittier.

The World's Heart Hunger

CHAPTER VIII

THE WORLD'S HEART HUNGER

THE civilization of the nineteenth century has elicited the highest laudations. We are never weary of exalting popular government and the educational system which has grown up almost within a generation. The multitudes of new discoveries and inventions are a source of universal pride. Commerce and mechanism have made this age one of the most comfortable that has ever been known. There is no direction in which we have not made substantial and practical progress. It is an age worthy of all our boasting. There is a universal feeling, that in all intellectual and material advantages, if we have not reached perfection, we are nearing the goal; a few more adjustments; a pin here or a cog there, and the work will be completed.

But as the great train of human progress is rounding the curve of the twentieth century, there is a sensible jarring, a grating, a groaning and creaking; which indicates that something is wrong. We all recognize that there is a material miscalculation somewhere. The small rear guard

of pessimists are not the only ones who are jumping for the bell rope to signal the engineer to slow down. The wrecking train may or may not be called into service. Can this civilization perish? Is all the present condition of material thrift a signal failure; a century's journey on the wrong road? Will it require another century to retrace our steps before we can take a fresh start? These are not questions for believers to ask, but they are in the air. There is unrest enough in the present generation to produce a universal revolution in civilized countries. But revolution will not come. The ship, wallowing in the great trough of the waves, on its beam end, may appear to be in danger of destruction, but the skillful captain is on deck, and we have no fear but that she will weather the gale.

However, there *is danger* and it would be folly to ignore this fact. There are elements of degeneracy in all prosperity. The riper the fruit, the sooner the decay. The finer the web the more easily it is torn. Modern civilization is very ripe, and the fabric is very fine. Not only is it like ripe fruit and fine fabric; it is fruit that has been bruised, and a fabric which has been carelessly woven.

The very prosperity of the present age, is a symptom of imminent peril. In the face of all the material and intellectual progress so apparent

in civilized lands, there is a cry going up to God—a cry, not so much of distress as discontent. What is the meaning of this cry? It is the voice of the heart, crying for food. The world is heart hungry. Mr. F. T. Bullen, in a recent address before the Ragged School Union of London, said that he well knew what it was to be a subject for the Ragged School. At eight years of age, he was suddenly pitched into the street Arab's life; always hungry, always in need of a place to sleep, and most of all, wanting work. After many ineffectual attempts, he secured employment in a boot shop in London. He did his work so well, that he received the approbation of the wife of the boot merchant who, as a reward, took him into a back room and gave him something to eat. He says he should have been happy, but he was not; for in the room was a boy a little larger than himself, whom the woman took on her knee and kissed, and to whom she addressed endearing words. Poor little Bullen burst into bitter sobs. He could not tell what was the matter, for he had not, at that time, reached the philosophic age. He did not know, what now he knows, that he was hungry for love. The sight of that mother love was too much for him. The world cannot interpret its cry, but God knows, and we know, that the heart is hungering for the love of God in Christ Jesus.

It is the child crying for the mother heart of God.

There are various stages of heart hunger. The Psalmist, in the highest ecstasy of religious fervor says: "My heart and my flesh crieth out for the living God." As Thomas Brooks remarks, commenting on these words: "Cries as a child cries, when it is sadly hungry; every whit of the child cries; its hands cry, its face cries, its feet cry." Any one who has seen a hungry child cry, will recognize the picture as the symbol of a genuine piety that cries to God for daily bread. This is the normal condition of the spiritual child. Mr. Spurgeon, commenting on Ps. 84: 2, which so beautifully expresses the longing of a devout heart for the privilege of the sanctuary, says: "He needed no clatter of bells from the belfry to ring him in; he carries his bell in his own bosom. Holy appetite is a better call to worship, than a full chime."

But the unregenerate world has not developed this appetite for holy things. Many Christians even, who are singing,

"Where is the joy that once I knew,
When first I saw the Lord,"

have lost this heart chime which rings its call to a communion with God. There are many others who have tried all the worldly wells of comfort

and found them dry; who, like Job, are feeling after, if haply they may find God, to satisfy the longing soul; yet, they know not where to seek Him.

Heart hunger, therefore, is not confined to those whose moral appetite calls for the definite food of God—the Manna from heaven, “The Bread, which, if a man eat, he shall never hunger.” Many persons on the immediate approach of death, develop a violent appetite, which is known as death hunger. It is so voracious that it cannot be gratified, however much food is provided. It is the last demand of expiring nature. The world to-day is exhibiting this death hunger. It is accepting all that is offered as food for the soul. Theosophy, Mohammedanism, Occultism, Christian Science, Faith Cure, the new theologies, higher criticism, all are tried. There never was such a spiritually voracious age.

But appetite, or the craving of food, is not the only sign of hunger. Very often the very loss of appetite is the sign of hunger. The moribund appetite has ceased to crave food. This is the condition of the human heart without Christ, in the final stage of moral disease and spiritual collapse. It has no conscious desire for heart food. The patient, just before death, lies unresponsive to every tender appeal, and is incapable of re-

ceiving and assimilating food; while from the pillow proceed moans which wring the hearts of friends. There is every appearance of suffering, and yet it has been confidently affirmed by medical authorities, that there is no conscious pain. The moans are the unconscious expression of the death struggle; the subconscious cry of expiring nature; the evidence of the death of feeling. The moribund world, dying spiritually, moans out its unintelligible cry of need, all unconscious of what it needs. The apostle points out this fact, "For we know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit; the redemption of our bodies."¹ Here the apostle represents an unconscious cry in nature and in the human soul for the realization of that great mystery—the resurrection of the body. It is an hunger which nothing but spiritual food will satisfy. It cannot be interpreted by experience. It is a subconscious demand, beyond the range of sensation, which no human language can describe.

Such is the unconscious hunger of the world for the Bread of Life. The Christian heart, in some measure understands this longing, because

¹ Rom. 8: 22, 23.

it has already "Tasted of the heavenly gift, and of the good Word of God, and the powers of the world to come."¹ Hunger is, therefore, a condition, not a feeling. Jesus does not say, He that cometh to Me shall never *feel* hunger, but shall never *be* hungry. The natural feeling of hunger is the sign of life and health. Hunger without appetite, is the sign of approaching dissolution.

The testimony of Succi in Italy, Dr. Tanner and George Francis Train, in New York, and many others, who have made experiments by long protracted fasting, is that there is no sensation of hunger after the first few days of abstinence. This is corroborated by the accounts of the terrible tragedy of famine in India, and of that brief but horrible experience of Cubans during the recent war with Spain. The shrunken limbs, the swollen abdomen, the sallow complexion, indicate hunger, but the poor sufferer has no appetite. The sensation of hunger can, however, be restored by food. Only when the digestive faculties are called into action does appetite return. The body, dependent upon food for life, health and strength, under ordinary conditions craves food. This is an evidence of health. But there are conditions, familiar to every one, when the sight or taste, or even the

¹ Heb. 6: 4, 5.

smell of food nauseates. This is an evidence of disease. It calls for the skill of a physician. The normal functions are in abeyance, and wasting and death are the ultimate results. The body, hungering for food, cannot relish or assimilate it. Such is the subnormal condition of the world spiritually. Restless, reaching after the things which cannot satisfy, ignorant of its real need, even loathing and rejecting the true bread which is from heaven, it dies eventually of spiritual starvation.

All moral degeneracy is a sign of heart hunger, and it is, therefore, not a question of what the world wants, but what it needs. Mrs. Porter, the widow of a missionary at Madras, exclaims: "O, if Christian people did but know how men long after God, they surely would send them the news of His love." Not that they understand what the moral nature craves, but that God's word alone satisfies the hunger of the heart. The discontent of men in all classes of society is not the result of unsupplied physical needs. Oftentimes discontent is manifest among men and women who are prosperous. The evidences of greater prosperity in others is taken for a grievance while, in point of fact, the real trouble lies in the fact that the heart is hungry for the Truth. One of the most dangerous, because one of the most fascinating and beautiful poems written in this generation,

is Edward Markham's "Man with the Hoe." Low browed, unkempt, there he stands, the drudge, the toiler, the bearer of burdens, with no outlook for increased advantages. The poet fans the fires of discontent in his bosom by claiming for him a larger share in the world's prosperity. But is he wronged? Surely not, if he has the thought expressed in Millais' other great picture of "The Angelus," representing two peasants standing with bowed heads, when the chimes of the distant village church ring out their sweet melody on the evening air, bidding him remember that he is not the man with a hoe, but a son of God, a prince of heaven, and a brother of the Christ, waiting for the crowning. No toiler can be restless and discontented who feels that truth. It is this which gives dignity to labor and nobility to the toiler.

"O ye, who would be masters in all lands,
Lay down your fretting pomp and panoply,
To learn true greatness. Noblest he who thinks
Most nobly. If the peasant, simple soul,
Is harbor for the tides that nature heaves,
Of deep love crested thought of God, what counts
The channelled running of your studied phrase,
Though spoken learnedly in gifted tongues?

"Ah! toiler with the hoe, if like thy mate
And countryman, at chime of Angelus

Thy heart lifts up from labor field its praise,
Thou art true poet, peasant though thy garb,
Uncouth thy contour—for thy conscious soul
Translates the hymn of nature for thy God."

Be the heart never so glad or never so sad, there is no need but Christ. The heart hungers for love, as the body for food, and there is no perfect love but His. To know that He who breathed our souls into being, still cares for us, is the highest knowledge. To feel the breath of Divine love kiss the soul is the highest joy. This, the heart of the whole world is hungering after. The love of God, as it is found in Christ, alone can satisfy such hunger.

A cry is going up that plainly says, "I need! I need!" But the world shows in its moral condition, as plainly as a starving plant or a starving human body, that it needs something which earth cannot supply. The cry is the same, be it from the factory or the farm, the slum or the palace, the child or the man. This is the cry of a starving soul. Feed China or India or Africa with the bread from heaven, and they will bound up like young giants refreshed. Feed the restless multitudes of America or Europe with this food, and you save Western civilization, and, reinvigorated, it will go into the twentieth century ready to outdo the achievements of the century just closing.

But how shall this epicurean dish be served to

the gross palate of the worldly minded? For centuries it has been thought that the only open gate to the human soul is the mind; hence the gospel has been served on the trencher of the academician. It has been seasoned with rhetoric, carved with logic, garnished with the cool viands of scientific facts. It has been like a cold meat pie, set day after day before a hungry world. Of course it has been often rejected. The pulpit has ignored the fact that the house beautiful of humanity is low domed. The world does not think. A large part cannot think. It is without mental machinery. We educate the ministry to the highest point of perfection and send them to preach to the poor and lowly. They begin in the pulpit, where the professor left off in the class-room. Is it any wonder the people do not comprehend. Is it any wonder they cease attending on our ministry?

The gospel was written for the heart. The spear thrust of the Roman soldier tapped the great fountain, which alone is capable of slaking the thirst of the world. Heart water for thirsty hearts. Heart bread for hungry hearts. This is the great need for our age of hunger. Give the world this bread, that it hunger no more. Portray the redemptive work of Christ in all its deep shadows and high coloring, that men may see in Christ the incarnation of the Heart Side of God.

Then the individual will be regenerated, society will be renewed, and the Divine love will stand forth as the enduring monument of Paradise lost, the prophecy of Paradise regained.

“No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own.”

—Endymion, Longfellow.

**The Heart of God in The Touch of The
Church**

CHAPTER IX

THE HEART OF GOD IN THE TOUCH OF THE CHURCH

BEFORE the Church of God lies a world of opportunity. A world that is bounded on the north by the goodness of God; on the south by the commands of God; on the east by the promises of God; and on the west by the Judgment Day. It is a world whose topography consists of oceans of love, rivers of grace, mountains of exaltation, valleys of humiliation and fields that are white for the harvest; and God has commanded the Church to "Go up and possess it." This is the great commission. How shall we meet the issue? Just as did our Lord. Not with doctrinal disputes, but with a true, warm, practical and sympathetic gospel of faith, which works by love: A gospel of Divine vitality, suited to the needs of men. Not an ethical gospel, that waits on the slow steps of financial ability, but one that moves with the rhythm of heart, serving its fellow-men because it loves God. A merely ethical religion is a cartoonist. It copies some features of true religion, but in-

variably distorts the likeness. There would be no ethical religion, were there not a heart religion, which it first counterfeits, then antagonizes. True religion is of the heart. It does not stagnate there, but flows out, in loving deeds and beneficent lives, a pure river of the water of life.

This treatise would have no value if, after pointing out a baleful drift in the pulpit, it should fail to address itself to that most potent factor for human weal—the organized body of believers. Let us not deceive ourselves into thinking that the sacred desk is the only pulpit. By far the most important and influential pulpits are the counter, the mill, the counting-room, the shop, the home. No pulpit speaks as powerfully as the *life* of a consecrated Christian. Here every believer is a preacher. Here truth finds its highest and noblest illustration. Here doctrine gives place to life; precept to practice; creed to deed. Life is an argument that no caviller can dispute. The utterances of the pulpit may often seem like an unknown tongue, but life is a language universally understood. Not that we need less gifted preachers in the pulpit, but better practitioners in the pew. Doctrines are only finger boards. They can do no more than point out the way. Conduct is the cyclonic sweep of power, that bears everything, with

irresistible force, in its own direction. Temples, books, creeds and sermons are but monuments on life's highway. Lives are armies on the battle line of human progress. The most splendid oratory, the most convincing logic and the most rhythmic rhetoric, is the deed that is done. It was not to the pulpit, but to the body of believers that God spake, when through the prophet Isaiah,¹ he said, "Ye are My witnesses."

In these days, we are hearing a great deal about "getting religion" as though we could get it like we get a cloak. There is entirely too much of that kind of religion in our churches. We want that religion shall get us. When the message has th man, there can be no resisting such an argument. A case in point will not be amiss. Not long since, we were assisting a brother minister in a series of extra services. In the service that followed the discourse, a man came forward and, kneeling at the altar rail, he began to pray with great fervor that God would have mercy on him. Upon learning from the pastor that he had been seeking thus for two weeks, we knelt beside him, and endeavored to persuade him to cast himself upon the promises. What was our surprise, when he suddenly exclaimed, "I don't see how it is; my wife can get religion any time, in one night, but it always

¹ Chapter 43: 10, 12, 44.

takes me three weeks." That man had been converted (?) seven times in his life. No doubt his testimony would be similar to that of the dear old soul who, converted (?) for the fourth time at the age of seventy, exclaimed, "It grows better every time I get it." A strange conception of religious life; and yet it is one that, in certain quarters, is very common. Is it any wonder that there are so many stillborn children in the Church to-day? Can the Church ever be looked upon as the kingdom, so long as its members are thus self-deceived? Religion is not institutional, formal, or even doctrinal; it is not a garment that may be put on or taken off at will. Such conceptions of church membership cannot but result disastrously to those who entertain them, and to the cause they seemingly espouse. Such men can never measure up to the responsibility of taking the world for God.

Let us, at the outset, fix this thought clearly before our minds; that the Church must make herself right with God and in the eyes of the world, before she shall be ready to possess the land. She can lift men no higher than she is herself. The trouble is not so much with her creed, as with her life. There is too little demarkation between the Church and the world; the follower of Christ and the servant of sin. Every year we are letting down the bars, and

Christians are giving themselves over to the world and the spirit of the age, justifying themselves, in their own eyes, with the paltry excuse,—“Oh, everybody does it.” We do not refer to those innocent pleasures and youthful diversions which are so often the target of the pulpit; we refer to the general tenor of life; the ruling passion of souls; the course which each one marks out for himself or herself on the chart of life. A large proportion of the membership in our churches to-day have the same aims and ambitions as the world, and their lives do not differ in any marked particular from their worldly neighbors. No one can gainsay this. Let the Church take care of her life; let her live the gospel, and the creeds and doctrines will take care of themselves.

But, given an earnest and sincerely devoted church, how may she possess this world of opportunity? Just as Christ did it. God has not only given command that we go up and possess the land, but He sent the Christ to show us, more by illustration than by precept, how it may be done. “Because Christ also suffered for us, leaving us an example, that ye should follow His steps.”¹ Not the suffering of death, but, as the context shows, such suffering as follows a conscientious, honorable, godly life. The chief pur-

¹ 1 Pet. 2 : 21.

pose of the incarnation and the crucifixion was to show us how to meet the conditions and antagonisms, the doubts and fears of our own world of to-day. And how did Christ meet these conditions? Not, as you will observe, with convincing logic or charming eloquence, but with an altruistic life. He gave His heart's best, that He might win the world's best. It was the law of involution and evolution, which are always equal. He did not try to see how much He could get out of life, but how much He could put into it. He knew He could get out all He put in. How far we have drifted from this ideal! While there is not that cold calculation, that speculative conception of investing a certain amount in pew rents, to get an equivalent in trade; many in the church think that a certain share of social attention and of ministerial attention belongs to them because of their membership. And if not indignant, some are grieved if they do not secure their share. They expect a "quid pro quo," and small congregations are often the results of few pastoral visitations, or other imaginary slights and grievances. The true idea of church membership, that men come into the church as a soldier enlists in the army, as a man to secure a place in business—for service, is lost.

The result is, that our churches open their

doors and with great gusto and apparent "suaviter in modo" they say, "The feast is prepared, come and dine!" But the world does not come. So the church itself sits down to enjoy the spiritual feast, saying, "Well, if they will not come, they need not." Is this the spirit of Christ, who said, "Go out into the highways and hedges and compel them to come in, that My house may be filled"? Christ did not confine His efforts within the walls of a synagogue. His field was the world. His greatest utterances fell from a mountain pulpit and the thwarts of a boat. We do not wish to be understood as saying that our Lord ignored the synagogue as a place for influencing the people. No one was ever more conservative than the Master; but He used more frequently, the outside means, the secular days and occasions for His ministry, than the Sabbaths and the synagogues. He gave the church an object lesson, in His life, of what its stated times and places were for. The Sabbath and the sanctuary for the orderly worship of God; the whole world and every day a place and a time for the service of God.

We come now to the question of method. *How* shall the church conquer the world for Christ? Certainly, not by warfare between its various branches and divisions. At the call of the Czar of Russia, all the Christian nations met

in congress at the Hague, to discuss the question of disarmament. There was a universal sentiment among the representatives that there were better ways than war for settling international disputes, and disarmament would have been accomplished, but for the fact that there yet remained some nations that were not Christianized. This is not the case with the church. It *can* and in a measure it *has* ceased to magnify differences. There is very little interdenominational controversy. The people will not have it, and so the pulpit and press dare not indulge in it. The people will make their own choice between the dignified but unliturgical ways of Presbyterians or Congregationalists, the enthusiasm of the Methodist, the form in which baptism is to be administered and the formalities of a liturgical worship, with no fear of the disparagement of Christianity before the unregenerate world.

We need not seek a uniformity in church government, or in the minor matters of church life. The dead uniformity of church organization and forms of worship during the dark ages, are not edifying examples for the church of the twentieth century to copy. Interdenominational comity has had a benign effect upon the body of believers and the world at large. The swords have been sheathed and the birds are nesting in the cannon's mouth. Emulation, not competition, is

the watchword of denominational activity. But, while we recognize these facts, we discover in them no solution to the problem of method. Agreement between the several companies is to be coveted, but this furnishes no definite plan of campaign. What concerns us most of all is, how to reach and influence the unsaved masses. Is there any ground of Catholicity in the matter of method? Let us turn to the life of the Master. Surely, if there be any practical "modus operandi" Christ must have used it. As we read the record of that life, we cannot but notice a striking similarity in all of Christ's efforts for the salvation of man. Observe that there is this one golden thread of personality running through the entire history. "Jesus touched them."

When He descended from the mountain after that memorable sermon recorded by St. Matthew,¹ a leper came to Him and worshipped Him, saying, "If Thou wilt Thou canst make me clean" and Jesus reached forth His hand and *touched him*, saying, "I will. Be thou clean."

Jesus goes home with Peter, and upon entering the house, he finds Peter's wife's mother, sick of a fever. His heart goes out in sympathy for her, as she lies there with the fire of disease consuming her very life, and "*Jesus touched her and the fever left her.*"²

¹ Matt. 8: 3.

² Matt. 8: 15.

He departeth out of the country of the Gadarenes, where the people have been provoked at the loss of the swine, and entering into a ship He comes to His own city, Capernaum. As He passes on through the city to His home, two blind men accost Him, crying, "Thou son of David, have mercy on us." At first He appears to pay little heed to their entreaties, but when He has entered the house, He turns to them, and *Jesus touched* them, and their eyes were opened.¹

Leaving the coasts of Tyre and Sidon, and passing through the coast of Decapolis, Jesus came unto the Sea of Galilee and they bring unto Him one that is deaf and whose speech is impaired, and they besought Him to put His hand upon him. And we read that the Master took him aside from the multitude, and putting His finger into his ear and touching his tongue, He said, "Be opened," and straightway his ears were opened and the string of his tongue was loosed, for *Jesus touched him*.²

When in Bethsaida, they brought unto Him a blind man, and besought Him that He would *touch* him. And, putting His hands upon his eyes, *Jesus touched him*, and his eyes were opened.³

Death had entered the home of Jairus, and that

¹ Matt. 9 : 29.

² Mark 7 : 31-37.

³ Mark 8 : 22-26.

little daughter, no doubt the delight and comfort of her father, is pronounced beyond all cure. As the messenger brings to the father the sad news, and the light of hope seems about to fade from the ruler's eyes, Christ turns and says, "Be not afraid, only believe." Upon entering the house, and having put out the scoffers, He goes to the bedside, and taking the damsel by the hand He says, "Damsel, I say unto thee, arise." And straightway she lived, for *Jesus touched her*.

Our Lord is departing from Jericho, and with Him is a great multitude. As they came out of the city, two blind men, hearing the unusual commotion, inquire the cause thereof. They are told that Jesus of Nazareth passeth by. In all probability, having often heard of this peripatetic teacher and of the wonderful cures which had been effected through Him, all thought of "back-sheesh" is forgotten in the hope of sight. At once they cry out, "Thou Son of David, have mercy upon us!" Christ commands them to be brought and says, "What will ye that I should do unto you?" And they answered, "Lord, that our eyes may be opened." And their eyes *were* opened, for *Jesus touched them*.¹

The Master journeys toward Nain. As He is about to enter the city He meets that broken-

¹ Matt. 20 : 30-34.

hearted widow following the remains of her only son to the burial. Oh, the pathos of that Bible description. "The only son of his mother, and she a widow." Nothing but infinite sympathy is sufficient for such infinite pathos. At once the compassion of our Lord is aroused, and touching the bier He gives the boy back to life and mother. He lived, for *Jesus touched him*.

Jesus healed by word and by touch to show that there was nothing magical in His human hand. In these frequent touches, He is teaching by parable that He came to save the world by touching it. His was a touch of sympathy in the Incarnation, a touch of love in the Atonement and a touch of healing in Redemption. He touched the troubled at the most tender points of their sorrow; He touched the sick at the most sensitive point of their pain; He touched the sinner at the most serious point of his sin. The Incarnation itself was God's heart touch. Divinity and humanity were married in Christ; and the angels sang "Glory to God in the highest and on earth peace, good will toward man." Seeing the inadequacy of rites, ceremonies and types, God sends His Son to reveal the fullness of the God heart, bodily and better still, to touch humanity at all its points. The epitome of Christianity is therefore found in the words "*Jesus touched him*," for Christianity is Christ; Christ is God;

God is love; love is sympathy; and sympathy is a *touch*. This is method "in perfectio," for it is Christ's.

Here then, we have found the true method of Christian effort. If the Church of God, alive to its duties and privileges, would go up to possess this world of opportunity, it must follow the Christ method. To save the world, *we* must *touch* it. Even in this age of enlightenment we cannot improve on Christ's method. This were humanity improving on divinity, the finite surpassing the infinite. With all our church machinery, our brotherhoods, our guilds, our leagues, our Christian Endeavor societies, we will be powerless to take the world for God, if there be no Christ touch. Perhaps the day is not far distant when the Church shall depend less upon the armor of King Saul, and more upon the spirit of God behind the shepherd's sling.

Too many want to save the world at long range. They are heartily anxious to save the world, but they consider that the end may be better attained by societies, committees, resolutions and sermons. Mr. Beecher once said that no man was ever rescued from drowning by some one on the bank crying, "I command you by apostolic authority, come out of the water." Mothers would see their children in the kingdom, so they ask the Sabbath-school teacher to

talk to the child. Wives would see their husbands saved, so they invite their pastor to call. There is no subject upon which they cannot talk to those they love, save that of religion. The personal equation was a tremendous quantity in the ministry of Christ. Personality is always tremendous. We must throw ourselves into the effort if we would have it succeed. There may be times when we shall need the aid of friends, as in the case of the palsied whose condition was such that it required four men to bring him to Christ. But even then we must do *our* full share of the work. So many are trying the substitution that Elisha tried when he gave Gehazi, his servant, the staff, that he might run and lay it upon the face of the Shunammite's dead son. No one could have been more sincere in a desire than was Elisha. His zeal for the recovery of that boy was such that he would not wait upon the order of his own going, so he sent his servant with the utmost dispatch, saying, "Run; salute no man by the way." The substitute, however, was not a success. The purity of the motive added nothing to the efficacy of the remedy. Not until the prophet went himself and stretched himself upon the child, placing his hands to his hands and his mouth to his mouth, did the boy wax warm and live. Think you there was not something more in the circumstance than the

mere form? The story is eloquent with meaning to him who can read between the lines. God was here teaching the prophet, and through Him, the Christian Church down to the latest age, that to save men we must touch them. The touch may not always be physical as in this case. There are other touches in life, such as the touch of a spoken word, the letter sent, the token given, all of which may be as powerful in their way as a touch of the hand; but in all of these the idea is the same, that of personal effort for the salvation of others.

Strange as it may seem not only individuals, but many churches, have lost sight of the fact that we are saved to serve. The individual whose religion narrows itself down to the question, "How shall I get into heaven?" has no right to bear the name of Christ. No more does the church, whose effort is confined to those within its communion, have a right to the name Christian. It is not Christian. It may be Presbyterian or Congregational or Methodist, but never Christian. If the church has no lips with messages for the world; no hands with which to minister to distress; no feet with which to go out into the highways and byways, then it cannot be the body of Christ. Think of a church of Jesus Christ telling its pastor that it does not believe in revivals and that he would better not have evan-

gelistic services. Think of them telling him that they are too cultured for any such ideas. Yet such a church exists in a large and wicked city. After repeated effort to swing his people into battle line, this pastor called the officers together one evening and said, "Gentlemen, I came here to work, not to look on. I brought my tools along with me, thinking that you intended to build men. I see I am mistaken. I was called by God to preach the gospel, not to lecture; to catch men, not to talk about fishing. You cannot shelve me. I will not tarry with you longer, to discuss ills and remedies. I must go and minister to the dying. I therefore give you notice that I will resign next Sabbath." This brother had been with the church but three months, but in the field to which he has gone, and where he still labors, God has added to the church daily.

We cite another instance, showing how far the church has drifted from her ideal. In this case, we take the liberty of using the pastor's name, since he has made public property of the circumstance in an article which appeared from his pen in *The Presbyterian Journal*. When Dr. A. C. Dixon was a pastor in Baltimore, he resolved to reach the unchurched by open air preaching. This was not an experiment. He had learned, while in Europe, the marvellous results that were

attending this mode of reaching the people. Ministers of many denominations were employing it as a means to an end. As one Episcopal rector put it, "About all the results we have, come from these open air services. A few children of the rich people join the church, as a matter of course, but those who come in by regeneration, are nearly all won in the open air." He found that Mr. Spurgeon had long made a practice of preaching from the steps of the tabernacle at the close of the regular service. Such was the impression upon the mind of Dr. Dixon, that he resolved to introduce open air services as soon as he could return to Baltimore. When he first broached the subject, many of the best people of the congregation were shocked. Some good women thought it outrageous that their pastor should consider such a thing for one moment. The effect of the proposition upon the officers of the church can best be appreciated from the doctor's own description. "One day I said to my board of deacons: 'I cannot stand it any longer; I have made up my mind that I will preach next Sunday, somewhere on the street.' That was a solemn meeting for at least a minute. All of them shut their eyes, shut their mouths, and I imagine I saw one shut his fist. Not a word was said until the subject changed. But as we came out of the room, one of the more intel-

ligent deacons said, 'Pastor, it will never do for you to preach on the street. It is undignified, and we must maintain our dignity.' I replied, that I would look up the subject of dignity in my Bible and report to him. The study was to me a revelation. Dignity is not mentioned among the Christian graces, nor is it one of the fruits of the spirit. The only place where it is spoken of with emphasis, is where Solomon says, 'Their folly is set in great dignity.' And what Solomon meant was, that any fool can be dignified. I took to my deacon the results of my Biblical study. He expressed himself as satisfied and ever afterward was one of my warmest supporters in open air preaching. The open air preaching thus begun, has continued through ten or twelve years, and some of the best workers in my church to-day are the result of it." A less independent man would have yielded to the objections of his people; not so Dr. Dixon. He had a conviction and time has demonstrated its value. This is but another case which goes to show how congregations may checkmate their pastors.

Nor is this an isolated case. Could we but read the hearts of pastors, we would find that many of them, like soldiers wearied with the life in camp, are eager for the conflict at the front. In instant prayer they are entreating God "Re-

vive Thy work. Revive Thy work." A word of encouragement from the pew will put new life within their veins, new fire in their eyes, new spirit in their sermons, and the shout of victory upon their lips. "Shall the old minister be shot?" No! Stand behind him and help him shoot. Give that pastor half the support and encouragement that was given the evangelist, and he will spring upon the ramparts as he did in days of youth. The sword he carries is as sharp as ever, but he no longer hears the cheer of the column that in former days fanned the flame within his soul. Oh for the day when the pew shall touch the pulpit, and when the church shall touch the world.

In this great conflict, no pastor or Sabbath-school teacher has been commissioned to do the work of any member of the church. There must be no substitution. Fifty people doing their own work is better than one man doing an hundred people's work. Christ did not do the work of the whole world. He might have done so. He did not even do the work of the disciples. His life was an example, "I am among you as he that serveth,"¹ was the statement of Christ concerning the great mission for which He had come. And concerning the disciples He said, "The disciple is not above his Master, nor

¹ Luke 22 : 27.

is the servant above his Lord. It is enough for the disciple to be as his Master, and the servant as his Lord.¹ No one can go astray here. Not only so, but by way of encouragement He said, with reference to the work in which the disciples were to engage, "and greater things than these shall ye do, that men may marvel." Greater than their Lord? Yes, if they follow a life of service. As Dr. Van Dyke puts it, in his chapter on service, "This is the very core and substance of the gospel, translated from the heart of God into the life of man. It is the Divine law of service in spiritual things. It is the supreme truth in the revelation of an all glorious love; the truth that God chooses men, not to be saved alone, but to be saved in order to save others, and that the greatest in the kingdom of heaven is he who is most truly the servant of all. How can we interpret Christ's parables, without this truth? The parables of the pounds and the talents and the king's wedding feast, are all pictures of service, showing that here is the keynote of the kingdom. The gate of heaven is so strangely straight, that a man cannot pass through it, if he desire and tries to come alone; but if he will bring others with him, it is wide enough and to spare."

¹ Matt. 10: 24, 25.

“Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
Yet God will bring him where the blessed are.”
—Gospel for an age of doubt.

“Hand-picked fruit” is always the best. Blessed be the picker. This was Christ’s method. Shaking the tree may increase the crop, but the fruit will be bruised. Our churches are full of bruised fruit, which fell in some great awakening, when an evangelist came. Because we now see that the fruit was undeveloped, we blame the evangelist. Shame! A thousand shames! The fault lay with ourselves. We did not extend the hand and gently remove the fruit before it fell. The personal touch was missing. Don’t rely upon a tract, or a preacher, or a Sabbath-school teacher, or even upon the Bible. Reach out the hand and let the sinner feel that behind the hand there is a throbbing heart. It was Solomon, the wise, who said “A wise man’s heart is at his right hand; but a fool’s heart is at his left.”¹ Strange, how many left-handed Christians there are.

Having seen that there *is* a method which all denominations can use with universal success; that we cannot improve on this method of the God man; let us come now to the question of

¹ Ecc. 10: 2.

experience and expediency. If experience be the best teacher, let us hear her testimony. A theory must be reduced to practice, before its real value can be determined. No theorist can pass judgment upon anything Christ said or did. It is for him, to love the precept and try the method. The best commentary on the Bible, the best treatise on applied Christianity, was written by God, in flesh and blood. It was Christ. In Him, experience proved the rule. Results confirmed the promise. His example abolished discussion by the logic of events. Read His life and His method is established. Perhaps it was once experiment, but that age is passed. To-day, we judge the tree by its fruit.

But, aside from the stamp of supreme excellence which results have placed upon the method of our Lord, is modern experience coincident with that of Christ's day? Perfectly so. Ages may differ in architecture, literature and civilization, but never in heart conditions. This quantity ever remains the same. No conditions have been discovered in recent time, that Christ did not know of, and no wants are revealed that He did not supply. Men are realizing this more and more each day. While, in point of detail and machinery, church methods may evolve with an ever advancing age, in spirit and principle they are the same. What lesson is it, then, that ex-

perience has always taught in the realm of service? That the greatest power is vested in the human touch. The world has always felt the power of Christians who would touch them, thus throwing the force and argument of their own personality into the effort. After twenty years, John B. Gough said, "I still feel that kindly hand upon my shoulder; I yet hear those words of admonition and of cheer."

Who of us cannot refresh like memories? Let us recall the days of our conversion. It was a touch that decided us. Some one laid a hand upon our shoulder. Some one threw an arm of love about us and drew us to them. Some one dropped a word of such tender solicitude, that its very gentleness, like the still small voice, burned the truth into our soul, and caused the tear to start from the eye. All these were heart touches. Some one touched us. This is the way to serve.

Some years ago the superintendent of a Sabbath-school in Dublin, Ireland, feeling that a special effort should be made to get hold of the uncared for street arabs of that city, offered to give a new suit of clothes to every boy who would attend his school. A few Sabbaths after this offer was made one of the teachers brought to the school a rough and unkempt lad, named Robert, and according to promise, he was duly

fitted out. Robert proved to be one of that class of boys who are never still and whose fertility of mind is constantly evinced by the multitude of annoyances which they are able to perpetrate in the brief space of the Sabbath-school session. At times it looked as though this boy might demoralize the entire school. But one Sabbath Robert was missing, and inquiry revealed the fact that he had given up Sabbath-school in disgust. It was too slow for him. His teacher consulted the superintendent with reference to the case, and the latter's only reply was, "Give him another suit." Again the teacher sought out the boy and repeated the former offer and Robert returned to school and secured a second suit of clothes. This time his conduct, if anything, was worse than before, and when not long after he again gave up Sabbath-school, his teacher made up her mind to prosecute the effort no further. Not so the superintendent. Having learned of the boy's second disappearance, he sought out the teacher, and instructed her to see Robert and offer him another suit of clothes if he would only return. "But," protested the teacher, "we have already given him two suits." "Give him one more," said the superintendent, "but let him understand that this is his last chance." Acting upon the suggestion, again she hunted up the wayward scholar and said, "Robert, we are all

so anxious to have you back in Sabbath-school that we have made up our minds to give you another suit of clothes if you will only come." The boy looked up incredulously, and with great earnestness said, "D'ye mean it?" "Yes, Robert, I mean it, but this is the last time we will ever make this offer." Robert pondered over the matter for some moments, then rising from the curbstone where he had been sitting, he said, "I'll do it." The following Sabbath he was on hand, and inside of a month he was keeping the other boys in order. That boy was Robert Morrison, afterward the man who translated the Bible into Chinese, baptized the first Chinese convert to Christianity, and spent twenty-five years upon the foreign field. When the books are opened in the day of account I think we will find written over against the investment of that superintendent, *compound interest*. He touched him. This is the only way to serve.

How matchless is the story as a practical illustration of truly Christlike effort. Such preaching as this the world will always receive. According to the late Miss Frances Willard, a public jail oftentimes has proved more effective as a saving agency than the church itself, for the sole reason that a godly warden, or a saintly matron touched the degraded men and women committed to their care, while the church spent

all of its time in praying, preaching and singing. Moffatt and Livingston carried the power of a sympathetic touch into Africa. Carey carried the same power into India. When Mrs. Whittemore kissed "Blue Bird," and invited her to come to her house, little did she anticipate that as a result of that one act of compassionate love, hundreds of women, as desperate and wicked as "Blue Bird," would be brought to Christ.

How records of such cases might be multiplied. We could tell of mothers and children and husbands and wives, who found the heart door ready to swing wide, the moment they laid their hand upon the latch. For years they had dreaded to make the attempt, fearing that the door might be barred. How many bridges we cross, in imagination, that we afterward find never existed. How often do we discover that the stone we so much dreaded has been rolled away from the door of the sepulchre. Like the men who spied the land, we see naught but giants and high walls. Churches have spent more time in manufacturing difficulties than they have in removing them. Christ's message to the individual and to the church is, "Touch them."

Oh, the incomparable, incomputable, indisputable power of the human touch. A most exquisitely illustrative story is that of the celebrated New York jeweller who purchased in

England an unusually rare collection of gems. When they arrived, with his accustomed good taste, he arranged the stones in a cabinet which had been made expressly for the collection. But before placing them on public exhibition he invited a few of his personal friends to inspect the gems. As they entered the private office, the owner pointed to the cabinet and said, "There, gentlemen, feast your eyes upon the sight. I believe there is nothing in this country to surpass that collection." It was indeed wonderful. As the jeweller was pointing out the more rare stones, and giving a brief résumé of their histories, how this gem shone in a coronet, and that one cost the original owner his life, suddenly one of the visitors exclaimed, as he pointed to an unsightly pebble which lay next to a large pearl, "What is that stone doing in there? It must have been placed there by mistake." Without a word, the owner took from his pocket a key, unlocked the case and deftly removing the stone, he held it behind his back. When his friends had concluded their inspection and were about to depart, the jeweller said, "But, tarry, for I must show you the rarest gem in the entire collection. Prepare yourselves for a surprise." As he spoke, he drew his hand from behind his back and opening it he said, "Look!" They looked, and there in the centre of the palm

lay what appeared to be a live coal. "That," said the owner, "is the unsightly stone which I removed from the collection a few moments ago. It is what we call a sensitive opal. Under ordinary circumstances it is dull and unattractive, but when held in the hand for any time, by the warmth of the human touch it takes fire and burns with the splendor of a sunset." If cold stone can thus respond to the touch of life, what of human hearts? In the dawning century may the watchword of the Church be, "Touch them." Nothing keeps men out of the kingdom but hiding from them THE HEART SIDE OF GOD.

It is not the thing you say, so much,
As it is the thing you do
To lighten the burden, touch the heart,
Performing a service true.

The simple word is forgotten soon ;
The flowers you send will die ;
But the touch of kindness lives right on
And will meet you there on high.

It is not enough that we speak the word
To the lost, for whom Christ died :
Like Christ, we must touch them, lift them up
And carry them to His side.

Then go ye forth with the touch of life,
Complete the work you've begun,
That no cause for heartache you may have
At the setting of the sun.

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